BRANCH OF THE ROYAL ASIATIC SOCIETY

The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 47. SATURDAY, NOVEMBER 30, 1889.

RS. 6 PER ANNUM IN ADVANCE.
WITH INDIAN POSTAGE RS. 7-10.
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE secular newspaper press is taking it for granted that because Lord Harris, the forthcoming Governor of Bombay, is well-known as a cricketer, he is therefore an ordinary "sporting character." We hope they are mistaken. A speech delivered by Lord Harris a few weeks ago at the Maidstone Church Institute, points in the opposite direction. He is reported to have spoken out emphatically against gambling. They must, he said, exclude it from the athletic field, and watch very carefully that money was not the be-all and end-all of their sports. He warned them that the challenge cup was the thin end of the wedge that opened a way to every inducement other than those of simple credit and honour. Lord Harris closed by quoting the advice written, as he said, long ago by a thorough citizen of the world, remarkably human, thoroughly intimate with the failings as well as the strong points of mankind :—"Know ye not that they who run in a race, run all, but one receiveth the prize. Every man that striveth for mastery is temperate in all things. Therefore, so run, not as uncertainly : so fight, not as one that beateth the air : so run that ye may obtain."

—THE subject of the moral condition of British troops in India is sensibly discussed in an editorial in the *Indian Churchman* of last Saturday. The article says—"There is a strange inconsistency in public opinion in England. It strongly condemns the compulsory celibacy of the clergy, partly on the very ground that it is inexpedient and even morally wrong to enforce celibacy on 20,000 men, who may be presumed to have a sincere faith in Christ and to be constant and earnest in their use of every means of grace, and yet at the same time it can justify to its own conscience the compulsory celibacy of 50,000 private soldiers. . . . . The chief offender is the English nation as a whole, which, in order to save expense, imposes on its soldiers a yoke which it is convinced that even its clergy cannot bear. The question, no doubt, is an extremely difficult one. It practically involves the reorganization of the Indian Army, and perhaps a special army for service in India, as well as a large increase in expenditure. But a great evil has to be dealt with, and it is useless to try and combat it by any measures which do not cut at its roots. Instead of half-heartedly suggesting a modified form of a system which public opinion has emphatically condemned and experience has shown to be useless, it would surely be better for the clergy to turn their attention to what the Prayer Book reminds us is God's remedy against this form of vice, and press on public opinion the evil that must result from refusing to apply it for the sake of saving money and trouble."

—MANY persons are staggered by the supposed enormous expense of the change which is advocated by the *Indian Churchman*. A calm and careful consideration of the matter, however, will speedily dispose of this bug-bear. We had strikingly laid before us some time since, by a veteran English resident in India, the many things which are to be put down to the credit side of the account, in a married army long service system, such as existed before the Mutiny. The cost of transport of troops from and to England would be greatly lessened ; there would be less loss on invalided men ; and less expense on hospitals, not to speak of the saving of expense upon the women who are not the wives of the soldiers. Other sources of saving might be mentioned, but the above are sufficient to indicate that on financial as well as moral grounds there is a great deal to be said on the side of treating European soldiers in India like human beings, and restoring to them the God-ordained institution of the family.

—SPEAKING at the Meeting at Eccleston Hall, London, just before his departure for India, Canon Wilberforce said that he was going with the words of St. Paul ringing in his heart : "Rise and stand upon thy feet : for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." He was going as a God-enclosed man ; and knowing that he was carried in the hearts of others ; and was thereby strengthened and free from anxiety.

Lord Radstock said that when last in India he had been deeply impressed by the enormous masses who had never heard of Jesus. If we realised what it is to be the Body of Christ, how heavily would the responsibility of representing Him lie upon us. They were not going from impulse, but because they were sent. He specially asked that he might be privileged to be a help to brethren in India, and that the little band might be endued with Divine power.

—MR. WELLESLEY C. BAILEY has issued a useful little pamphlet on Protestant Missionaries and Lepers, giving the history of Christian effort among this afflicted class from its commencement by the Moravians in 1819 to the present day. In India there have been many cases of heroic self-sacrifice, as well as of lasting good done by the conversion of the poor lepers to a true and living faith in the Lord Jesus Christ. Mr. Bailey gives an account of these, finishing with the encouraging fact that in eighteen months from the establishment of the Purulia (Chota Nagpore) leper asylum, 83 souls out of a total of 88 were recieved into the Church of Christ. Their hopeless faces changed into an expression of happiness and their attention to the Word of God is stated to be remarkable.

—WE have recorded illustrations from time to time of the evils produced by the importation and consumption of opium in Australia. It is, therefore, with thankfulness that we now report the probability of the speedy prohibition of the importation and sale of opium (except for purely medicinal purposes) in that southern island continent. The anti-opium agitation there has been led by a Christian Chinaman, Mr. Cheok Hong Cheong, who holds the position of Superintendent of the Church Missions to the Chinese in Victoria. Having been delegated to the duty by a meeting of Chinese residents in Victoria, Mr. Cheong and another gentleman had an interview with the Commissioner of Customs. He expressed his full sympathy with them, and referred them to the Premier of the Colony. In a communication to the Premier, Mr. Cheong said :—

In the course of my duties as superintendent of the Church Missions to the Chinese in Victoria, I have been implored on all hands by victims of the opium habit, to use my English tongue and pen on their behalf, in an endeavour to persuade the Government to prevent the introduction of that noxious drug except for medicinal purposes.

To my question, But why not summon up courage and go through the ordeal of breaking the habit, and thus stop the evil yourselves, and also be an example for good to others ? the invariable answer has been, "Ah, you know not its awful cravings, but if you can do anything for us you will earn our undying gratitude."

I have represented the case of the victims to most of the importers of opium, who are also unanimous in its condemnation. But at the same time they observed that, unless its introduction be prohibited by Government, their ceasing to import it would not stop its use, but will only transfer the trade to other hands, and thus be the means of injuring their own business by sending their customers elsewhere.

The terrible evils occasioned by the use of opium are visible in all its haunts,—in the haggard looks and the general miserable appearance presented by victims and their surroundings. It induces indolence and all the attendant vices, known and unknown.

It is needless for me to add more, but trust that the Government, in their humane consideration for the general welfare of the community, will answer the appeals of the opium victims by promptly suppressing its traffic, and hedging around it the same difficulties and penalties as the law now very wisely does in regard to the sale of arsenic and other virulent poisons. For, indeed, unless it be roasted and smoked, no poison is more potent and deadly in its effect than the opium so freely vended in the shops throughout the colony.

—This communication met with a favourable response from the Premier, and we learn that the Government of Victoria are corresponding with the Governments of other Australian colonies to secure concerted action. The Premier's position was indicated in his Budget speech in which he said : "It is intended to make some alteration in the law in reference to the importation and sale of opium (cheers), and probably that will make a loss of £5,000 a

year. The drug will only be admitted as a medicine."

That it will not be difficult to discriminate between opium used for medical purposes and that intended for smoking, is shown by Mr. Cheong. In a letter to the Commissioner of Customs after his interview with the Premier of Victoria, he says :—

I am informed by those engaged in the trade that it is the Turkish opium, which comes in the form of masses or cakes, of a dark-brown colour, and of the size of small brawns, and imported only by English wholesale druggists, which is required for medicinal purposes. The quantity of this Turkish opium imported by the three wholesale druggist firms of Felton, Grimwade, & Co., Rocke, Tompsett, & Co., and Duerdin & Sainsbury, is, according to Mr. Duerdin of the last-named firm, about 1,000 lbs. weight a year. This, the gentleman states, represents nearly the whole of the import by Europeans.

On the other hand, the prepared opium,—a black treacly stuff, which comes from Hong Kong in small tins of about ½ lb. each,—is the kind to which victims of the opium-smoking habit are addicted, and which causes so much misery and vice. This prepared opium is not used by English or Chinese druggists, but is specially prepared for smoking. The Chinese importers, therefore, urge that if the Government desire to effectually guard against it, they must entirely prohibit its importation, and prohibit also its preparation or manufacture in the colony for the same purpose, if any should attempt it.

—A GREAT revival is reported from North Texas. The St. Louis *Christian Advocate*, says that all denominations have partaken of an outpouring of grace. In one newspaper issue over 1,000 conversions were reported. At the town of Honey Grove there were 600 conversions in ten days, and 220 additions to the Methodist Church in the same time. Our contemporary says "The last night of this revival we had a unique service. About 300 were received into different churches at the morning service, but on account of the great number it was impossible to give them the right hand of fellowship. After the sermon at night these and other converts were aligned on the sidewalk to receive Christian greeting. The line was 600 feet long. Boys held torches, choirs sang at different stations along the line, and over a thousand filed by and gave the converts a loving welcome into the Christian family. It was the only *religious* torchlight procession I ever saw. It surpassed any political or military night march that I ever beheld. Its moral impressiveness was intense, thrilling." Of one of the two brethren who have been used of God in this grand work it is stated that "His reservoir of power is in God's dealings with his own soul. He draws largely from his own experience, and as he tells what God has done for him sinners are touched, seeing themselves in the mirror which he holds up. It is another illustration of the lines :

To Truth's house there is a single door,
Which is Experience. He teaches best
Who feels the hearts of all men in his breast,
And knows their strength or weakness through his own.

—THE current issue of the London *Christian* has an exceedingly interesting account of the conversion of a Roman Catholic Priest, from the pen of Madame Rodriguez, of Figueras, Spain. She says that Father Rafael has had unusual experience in the Church of Rome, having been a friar, a presbitor, a Jesuit Professor in Bordeaux, an "apostolic missionary" in Africa, rector of parishes, Doctor of Divinity, and latterly mission preacher. In Madrid, Barcelona, and other cities, he is well known as an eloquent and popular preacher. His conversion was remarkable, and the manner in which he was brought in contact with Pastor Lopez Rodriguez, most providential.

—THE same paper gives an account of Rev. Thomas Connellan, an Irish Roman Catholic priest, who left the Church of Rome in rather a novel manner about two years ago. Knowing that his relatives would prefer weeping over his dead body to mourning over what they would regard as his fall, he determined to give them the easier alternative, and, being removed to Athlone, where he had spent some years before entering Maynooth, the opportunity came for him to do so. On Tuesday, September 20, 1887, after saying mass as usual in St. Peter's Church, Athlone, he pulled up the river Shannon to Lough Ree, over water on which he had previously spent many happy hours. He took with him in the boat a suit of secular clothes, which he deposited in some underwood on the Leinster shore, near Carberry. Then, pushing out into the river, he divested himself of his ecclesiastical attire, plunged into the river, and, swimming to the bank, put on the secular clothes. The boat, with the ecclesiastical suit, was afterwards picked up, and the newspapers reported, "The Drowning of Father Connellan." The water was dragged, but the body was not found. The hasty inference was that "the fair-haired priest," who was as sincerely mourned as he had been universally beloved, had taken a "header" into the river while boating, and, being seized by cramp, had sunk to the bottom.

Writing upon his emancipation, Mr. Connellan says :—

No baptism by water had ever wrought a more wonderful regeneration than had that plunge into the sun-lit Shannon. The load of suffering and care which I had carried for years remained with my clerical garb in the boat. For years I had been as wretched a slave as ever tugged at a galley oar. Now I bounded a free man once again, and my old spirit had returned. I caught the evening train from Moate, and had my first sound sleep for many months in Dublin that night.

Crossing from Kingstown, he came to London, where in a few days he obtained the post of sub-editor on the staff of a weekly newspaper. Seeking more light, he prosecuted studies at the British Museum, following step by step the thread which had guided him out of the labyrinth of superstition and fraud. Introduced to Rev. H. W. Webb-Peploe, vicar of St. Paul's, Onslow-square, he found a friend in need and deed. Now he has returned to Ireland, to the very district in which he is best known, to Athlone, and is living among his own people and telling them of the Saviour he has found. It is not surprising to hear that he has a good deal of persecution to put up with there, and that the papers which published his virtues when he was supposed to be drowned are now describing him in language the reverse of complimentary. May the Lord use him greatly to open the eyes of many who are in bondage to Rome.

—SEVEN Protestant Missionaries in Chili, have sent out an appeal to the American Churches for a weekly observance of prayer in behalf of Chili and other papal-darkened lands of South America. They say that the present is a time of opportunity. A re-action against Romanism is taking place, but its trend is towards infidelity and indifferentism. While they acknowledge with gratitude past blessing and much seed sowing they go on to say :—"The demands of the hour may be expressed by two words, *Immediate Occupation of the Entire Field*, and a *Gracious and Mighty Outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilian race, and to the untouched aboriginal tribes. Nor can we pass by the fields north of us—the United States of Colombia and Peru—in which there are very few labourers; also Bolivia, Ecuador, and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the Gospel. Pray for the Christians of Protestant Europe and America that they may appreciate their vast responsibilities for money, men, and practical interest; also their wonderful opportunities for *now* undertaking and carrying out our Lord's great command to disciple all nations."

—THE London Y. M. C. A. has often been reproached for allowing the large Exeter Hall to remain practically unused for ten months out of the twelve. To fill a hall which seats 500 persons on its platform and 3000 in the body of the hall, is no small undertaking, and has hitherto been more than the authorities of the Y.M.C.A. have had faith to attempt, except on special occasions. It is gratifying, however to hear that the energetic young Scotchman, John McNeill, who is making his mark in the metropolis, as successor to Dr. Dykes at Regent Square Church, has agreed to make a trial of the large Exeter Hall for Sabbath evening services. The Hall has been repainted and supplied with the electric light. May an abundant blessing rest on the new departure in this spot of stirring and hallowed memories.

—IT is becoming apparent to some who voted for the elevation of Dr. Marcus Dods that they made a mistake. So says a correspondent of the *Christian Leader*. More will share that impression when they witness the way in which Unitarians are claiming Dr. Dods as one of themselves. At a recent meeting of the Glasgow Unitarians it was decided to ask Dr. Dods to allow his sermon to be printed in their report because it justified their position!

—VARIOUS means have been devised by our brethren of the press to bring defaulting subscribers to pay up arrears of subscriptions. About the best we have seen is the following from a cheery little American Monthly whose small subscription of one dollar per annum it can be no hardship to insist upon punctually :—"This month we send out bills to subscribers who have not paid for this year. They are several hundred in number. Will the bills do any good? With the poet we answer, 'Hope springs eternal in the human breast.' If we do not hear from these delinquent friends this month we shall send them next month bills for this year and also for next year. If that will not fetch them we shall not visit them again, or write to them, or speak to them until we meet them in heaven. Before *they* get *there*, however, we think it likely enough they will have to settle up."

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

SPECIAL MISSION IN BOMBAY.

Special Gospel meetings for English-speaking Natives commenced last Saturday evening in the General Assembly's Institution, Bombay (kindly lent for the purpose), and have been continued nightly. The message of Salvation has been plainly set forth, without discussion. There have been several speakers each evening.

The meetings have been led by Rev. Arthur W. and Mrs. Prautch. Among those who have taken part are Revs. Isaac F. Rowe, J. E. Robinson, W. E. Robbins, L. A. Core, Baba Padmanji, Dr. E. H. Hamilton, Mr. and Mrs. Maurice Gregory, Mr. James Morris, Miss Millet, &c. The meetings will be continued (D. V.) every evening till Saturday, Dec. 7th, inclusive.

A RED LETTER DAY AT MAZAGON.

A triple anniversary formed an occasion of much pleasure and interest at the Methodist Episcopal Parsonage, Mazagon, Bombay, on Friday evening of last week. On that day seventeen years ago, the Rev. W. E. Robbins first set foot on Indian soil, in response to a call for volunteers from William (now Bishop) Taylor. By the favour of God he has been able to continue here ever since, in labours abundant, without any break. Friday, too, was the anniversary of the birthday of Mrs. Robbins; and on that evening also occurred the annual festival of the M. E. Day School at Mazagon.

The children, of course, had their turn first. Mr. Robbins read the report of the School; and then came singing and recitations by the scholars, followed by an address by that friend of young folks, Mr. James Morris. Miss Christophers, the teacher of the School, was presented with a "Teacher's Bible," and a copy of Mr. Robbins' "Handbook of India." The scholars then sat down to a substantial tea.

The older folks evidently enjoyed the social opportunity which ensued. Many were the expressions of congratulation and thankfulness at the spared lives and valuable work of the host and hostess.

THE RELIGIOUS SITUATION IN INDIA.

Our Poona correspondent writes that a profitable lecture was delivered in the Y. M. C. A. Rooms last Friday evening by the Rev. J. Small of the Free Church Mission, the subject being "The Religious Situation of India." *The religious field* was first brought before the hearers in a forcible manner. Mr. Small asked the audience to follow him in thought down the length of "Main Street"; there, said he, they would find represented every religion professed in India, the Hindu, the Mahomedan, the Buddhist, the Parsee, the Jain, the member of the Brahmo Somaj, and the Christian are there to be found living side by side. It is to this mixed multitude, entirely different in their religious beliefs, their customs and manners, that the Missionary has to present Christ. Taking all things into consideration we may safely say that 100 years of Mission work in India is not the great length of time which some would make it appear. After dwelling briefly on the Hindu and Mahomedan religions, Mr. Small took up the second point in his lecture, viz. *the forces* at work in the religious field just described. The speaker then turned to some of the *drawbacks* to Christian work in this country. Amongst other things Mr. Small stated that "the low type of Christianity" prevalent in these days was calculated to hinder the progress of Christ's Kingdom. An important point was next taken up. It referred to the numbers of Jesuits who are pouring into the country from Europe. This Mr. Small called "a great rock ahead," to which the various Christian bodies must not close their eyes. The day may not be far off when the "Society of Jesus" which by no means cherishes a meek and lowly spirit, will prove itself to be, not an insignificant power as so many regard it. In closing Mr. Small urged his hearers, each in his own way, to make some effort to extend the cause of Christ, that they may share the honour of those who are striving to raise India out of its present darkness.

A HINT TO SOME OF OUR CONTRIBUTORS.

Good handwriting is essential in every position in life, and in every calling, be it what it may, and for bad writing there can be no possible excuse. No one can expect to succeed in a business house, in a bank, or in the Civil Service, unless his writing is neat, clean, and consequently legible. Unfortunately, during the early part of the present century, to write an irregular and almost illegible scrawl, was considered a mark of good breeding, and to denote a high position in the social scale, on the plea that it was below the attention of a man of rank and ability to write well. A reaction, however, has taken place in this and in others matters, moral as well as educational, that affect a man's standing in society; and it is to be hoped that in a few years, there will be no one among us who will not strive to excel in writing, as well as in any other attainment in which excellence is not only desirable, but necessary for those who would attain even an average position in life. So says an English *Self Instructor*; and many an editor will say Amen.

DROP THAT NOVEL.

Drop that novel, and read something which will make you know more when you have finished it than you did when you began. What would one think of a young man preparing for active life, who, instead of reading history, biography, and science, or studying geography, physiology, astronomy, philosophy, chemistry, medicine, or mechanics, spent his time day after day listening and hearing some yarn-spinning talker *lie to him by the hour?* What would we think of a man who would *hire a liar by the day* for five or ten years to tell him stories which were entirely untrue, or in which truth was so mingled with falsehood that no mortal could separate one from the other?

How much would such a man know about history, business, or science, after a course of five or ten years of such training? He would know just as much as we could expect of a man or a woman to know who wasted life in reading novels. What position could a person fill with such an education? Who would want such a man? What would he be good for? A shipwrecked dandy, unable to do anything for his fellows in their struggle for existence, was finally utilized by being clad in bird's skin garments, and made to sit on a nest of eggs, and so earn his living. But in the ordinary walks of busy life, the man of *facts* is of use, the man of fiction is a man that no one wants; full of imagination he soars after the incomprehensible, dives into the unfathomable, but never pays cash; he wastes the spring-time of his life, and begs in harvest and has nothing. Drop that novel, and read something that amounts to something, so that when you have read it you will amount to something too.—Boston *Christian*.

The Kols of Chota Nagpore have risen and burned down some Zemindari Cutcherries, and killed a number of persons. They demand remission of rents and abolition of forced labour which has been exacted from them by their Chiefs from time immemorial. The Kols are an aboriginal race scattered among the Chota Nagpore and Central Provinces hills, and number about a million souls.

MISSIONARY & CHURCH NEWS.

—The extra P. and O. Steamer *Mirzapore*, which arrived in Bombay on Monday last, brought out a good company of missionaries. The Canadian United Presbyterian Mission in the Punjab is re-inforced by Mr. and Mrs. Fife for Jhelum; Mr. and Mrs. Holliday for Gujranwala; Miss McGarey and Miss Anderson, the latter returning from furlough. All the rest are new missionaries. Miss Martha Rogers of Toronto, joins the Canada Baptist Telugu Mission at Cocanada. Miss Sherman goes to the Canadian Presbyterian Mission at Kolhapur, Miss Harris to Indore, Miss Jamieson to Neemuch, and Dr. and Mrs. Wanless to Sangli, also in connection with the Canadian Presbyterian Mission. Another party of six missionaries also re-inforced the Baptist Telugu Mission *via* Madras, about a week ago.

—During the past twelve months there have been fifty baptisms in connection with the Gujarati work in Bombay under the superintendence of the Rev. C. E. Delamater.

—The *India Watchman* (December) says that "Mr. Wallace J. Gladwin is at present engaged in Gospel work in California, whence he expects to visit the Southern States before returning to India. There are many open doors."

—Rev. Dr. Henry Mansell writing from Cawnpore, to the *Gospel in all Lands*, says: "It is now twenty-seven years since I was appointed to India, and my enthusiasm rises every year. There are a million and a half of people in the District of Cawnpore, and 190,000 in the city. The field is almost entirely left to us, as the S. P. G. missionaries do little except school work. I am practically the missionary for this immense multitude of heathen. I have to help me but three native preachers, who are preachers only. So all my Christian teachers preach in the bazar three or four times a week. I preach every day except Monday, when I hold preachers' meeting."

—The Rev. J. C. Lawson, of Sitapur, sends to the *Gospel in all Lands* a very interesting translation of the life of Jawahir Lal. Jawahir Lal is one of the exhorters of the M. E. Church, and is, Mr. Lawson says, one of their most worthy and noble workers and a thorough Christian. His eldest son is the successful head master of one of the Anglo-Vernacular Mission Schools at Sitapur, and his other son is an exhorter and school-teacher living at another place within the bounds of that circuit. All the family are exerting a great influence for Christ.

—Babu Aukhay Kumar Das who was trained in the Calcutta Normal school and has since filled the place of Pundit in several vernacular schools, has now come out on the side of Christ. He, with his wife, was baptised at Bhowanipur on the 13th inst.

A deeply interesting meeting, to commend to the care of God, Rev. J. Shillidy and Mrs. Shillidy, Rev. Mr. Fitzsimons and Mrs. Fitzsimons, and Misses Shaw, Roberts, and Connell, who were coming out as Presbyterian missionaries to India, was held on Tuesday evening, Nov. 5th, in Fisherwick-place Church, Belfast.

—The Rev. R. T. Bryan, a missionary in China writes thus of the style of living which he has adopted. "We have shaved our heads and put on the Chinese clothes. We are also living largely on Chinese food and enjoy it very much. We think that this style of living makes the people feel closer to us; we know that it makes us feel closer to the people."

—Rev. Gelson Gregson says that until three years ago he hated what he thought was talking "goody-goody" to men; and if there was one sin more than another for which he has to ask God to forgive him, it is that of silence.—*Christian Leader*.

—Ninety-two Japanese Churches are wholly self-supporting, and 157 partially so.

—The Rev. A. Moody writes from Buda-Pesth that the interest in the Gospel manifested by the Jews there is most encouraging.

—No one, says Mr. Eugene Stock, who has been present at the valedictory meetings of the

past month, can doubt that the tide of missionary interest is rising fast. Criticism and controversy may alienate half-hearted friends; but it is manifest that God is touching the hearts of His true servants, and bringing them into fuller sympathy with His own gracious purposes for the evangelisation of the world.

—The *Christian Citizen* (Mussoorie) the monthly journal of the "Christian Brotherhood," has entered upon its third year, with an enlargement of the number of its pages. Mr. Arthur Foy, Cawnpore, is Chairman of the enterprise.

—Rev. L. A. Core of the Methodist Episcopal Church, who arrived in India from America, with Rev. W. A. Mansell, on Sunday last, is expected to remain in Bombay until the Rev. J. H. Schively removes to this city from Lucknow.

—The Palestine exploration society hopes soon to be in a position to survey Eastern Palestine in the same thorough manner as the West. They are also instituting inquiries into the manners and customs, traditions, folk-lore, legends and superstitions of the country.

—Mr. Henry Varley has been much blessed at Sydney. On one Sunday 57 of his hearers professed conversion, and on the day following 60 decided for Christ.

—The November number of *Consecration* contains a memoir and portrait of James Rennie, the colporteur in Bedfordshire of the Scottish Tract and Book Society. This remarkable worker during the past 13 years has sold in John Bunyan's county 14,000 Bibles and Testaments, 96,311 volumes of books, 240,000 periodicals and small books, and over 2,000,000 tracts. He was born near Melbourne, Australia, in 1851, but spent his boyhood at Kincardine and in Paisley.

—Rev. Dr. Burt writes from Italy: "Since the dedication of our new church in Milan at the last Conference, more than fifty persons, mostly young men, have publicly asked to unite with the church, and a class of thirty probationers has been formed. The church is filled at every service."

—Rev. D. C. Challis writes from Bulgaria: "Thousands in Bulgaria would declare themselves Protestants to-day but for the mighty repressive power of the inert Eastern Church." —*Gospel in all Lands.*

—A lady writes to the *Christian*:—"My mother has long wanted to sell a large diamond of old Indian setting, and consecrate it to missions. A lady friend came on a visit to us some days ago and has given £80 for it. This is to go towards the building of a Memorial Chapel, at Malaga, to commemorate the work and sufferings of the Spanish martyr, Manuel Matamoros." The site of the chapel has been given by his aged mother, and a considerable part of the structure has already been erected. Only £50 is now needed to cover the cost.

—The "special correspondent" of the *Christian* writes of a State Convention of the Y. M. C. A. in Topeka the capital city of Kansas. Eight hundred young men assembled at this convention and the chief speakers were, D. L. Moody, George C. Needham and H. Grattan Guinness. Missionary work was to the front. The claims of Africa were represented by Bishop Taylor's son and Dr. Guinness. Nearly fifty young men were enrolled to enter the Soudan as pioneer missionaries.

—The Vicar of Leeds says of the Alabarma Arbitration treaty:—"We ought to reckon Geneva as a triumph as genuine as Waterloo, and morally more glorious. Each of us must do our part to keep our nation from that temper of arrogance, contempt of weaker races, resentfulness and readiness to take offence, false sensitiveness about honour, which we condemn in individuals, which was once the justification of duelling, and which is the very opposite of the Christian temper."

—When I first went to England forty-seven years ago, a teetotaler was as rare an object in polite society as an Esquimaux or a Hottentot. Now the change is so great, that this summer I did not see wine offered, except in one or two houses, and there it was used very sparingly.—*Dr. Cuyler.*

THE WEEK'S GENERAL NEWS.

—We learn that Mr. Justice Birdwood expects to return to his work in India next month.

—The Nizam's Government has just founded scholarships, amounting to Rs. 5,000, for distribution among the deserving Mahomedan students whose means will not permit them to obtain higher education. They will be tenable all over India.

—Radical changes in the administration of the East Indian Railway have been insisted upon by the Board of Directors in England. The first step will be the removal from Jamalpur to Calcutta of the Traffic Manager's office. This, a contemporary says, means the practical depopulation of the former place.

—Mrs. Scott entertained the Sorosis Club at a social gathering at her house on Malabar Hill on Saturday last. This was the first social gathering of the club and proved a very enjoyable one. The young ladies who belong to Dr. Ryder's "Pioneer book-keeping class," wore, as a badge, a quill pen fastened in their dress by a blue ribbon. Miss Mehta, on behalf of her companions and herself presented Mrs. Scott with a photograph of the Sorosis Club.

—The Peninsular and Oriental Steam Navigation Company have declared a dividend of $3\frac{1}{2}$ per cent. for the past half-year, and a bonus of 2 per cent. from the underwriting profits.

—There has been an abnormally heavy fall of rain in the Ganjam district and the country is flooded. It seems likely that the crops, which were a few weeks ago reported in a most flourishing condition, will be partially destroyed. 15,000 maunds of salt have been destroyed in one factory. Sixteen inches of rain fell in three days.

—The heavy rain of last week in the East Coast Districts has done much damage in Orissa as well as in Ganjam. The paddy-fields have been flooded, and the autumn and winter crops partially destroyed; cholera has also increased, and a period of scarcity and pestilence seems about to set in.

—A severe shock of earthquake was felt at Myingyan in Burmah at about 2-35 p. m. on Sunday last. No damage was done. Shocks were also felt at Pagan, Pokoko, and Pouk.

—Several slight shocks of earthquake were felt in Calcutta last Saturday and Sunday morning. The most marked were two shocks on Saturday about 2-30 p. m., but they were of brief duration.

—Lyman Davis, aged 114 and probably the oldest man in the State, died in the town of Salisbury, Herkimer county, New York, last month. He was a farmer and had lived in Salisbury for nearly a century. He remembered well events of 100 years ago.

—A machine for picking cotton has been tested in Mississippi. It has demonstrated the possibility of picking cotton successfully by machinery. The machine was driven up and down the rows rapidly and took up the cotton clean, doing the work of a hundred negroes. A company with 1,000,000 dollars capital has been formed in Chicago to manufacture the picker.

—A general strike of Pittsburg moulders was inaugurated on Oct. 21. They demanded an advance of 10 per cent. in their wages.

—Judge Emory, of Minneapolis has decided that it is illegal for clubs to sell liquors to their members, and has imposed a fine of 100 dollars or 90 days in the workhouse upon C. H. Sullivan, treasurer and secretary of the Manhattan club. A stay was granted that an appeal might be taken.

—A new sugar refinery has been started in Philadelphia, in opposition to the sugar trust. It will produce 1,000,000 pounds a day at the start. By February it is expected that 2,000,000 pounds a day will be turned out. After that it is intended to double the plant and by the end of next year to produce 4,000,000 pounds a day. The trust is making 8,000,000 pounds daily.

—One of the largest bridges the world has ever seen is about to be constructed by the Roumanian Government across the Danube between Dudesci and Tchernavoda, thus effecting a junction between Hustenoge harbour and the Western Railway of Roumania, which already runs as far as Dudesci. There is a large tract of marshy ground on the left bank of the Danube which will have to be spanned by the bridge.

—Considerable expenditure is to be made in improvements at the House of Commons. A new ladies' dining-room upon the terrace, as well as an additional reading-room is being proceeded with in view of next session. Rooms are also being taken for Ministers in the same part of the palace, including one for Mr. Chaplin, as President of the Board of Agriculture. The officials deprived of their rooms by these changes are to be accommodated in the new wing of Westminister Hall.

—In several sheltered gardens in East Kent ripe raspberries were gathered in the first week in November.

—A few years ago Antelope Valley, on the Mojave Desert in Arizona, was considered worthless for farming. This season the people have harvested 60,000 sacks of wheat and the same amount of barley.

—The railway bridge over the Oxus at Charjui, which was broken by the spring floods, was re-opened on 22nd October. The trains will now be run again uninterruptedly by the Russians from the Caspian to Samarkand.

—An oil well producing 1,000 barrels a day has been struck in the United States. It is within four miles of the Pittsburg Court House.

—Never was the danger of overhead wires for electric lighting more forcibly illustrated than in New York lately, says the *Methodist Times*. A telephone wire, worn by rust, broke and fell, and in falling dragged with it an electric lighting wire, which then lay in a loop across Fourth Avenue. Thomas Whelan, driving a newspaper waggon, came down the avenue, and his horse stepped upon the fallen wire. The animal stopped short, then sprang into the air, and fell motionless. The concussion threw Whelan over the horse's head. As he arose, he steadied himself against the prostrate beast. A tremendous shock threw him into the gutter. Whelan saw sparks flying in all directions as he fell; but, believing they were the creatures of his fancy and the effect of his fall, he picked himself up once more, and went up to the horse in the darkness and got hold of the bridle. The shock this time flung him still farther away. Whelan then shouted for help, and when police and people hurried up another chapter of similarly curious accidents ensued, until the men from the electric lighting station arrived, with indiarubber gloves and clothes, to remove the dead horse from off the deadly wire.

—When the last mail left, the King of the Netherlands was reported to be in a very precarious condition.

The Forth Bridge was virtually completed on November 6, when, in the presence of a large gathering of spectators, the last bolts were driven connecting the Fife side and the Inchgarvie girders. The recent spell of fine weather enabled the workmen to make rapid progress in filling up the last gap.

—A New Zealand paper states that a company has been formed in that colony for extending the trade in frozen meat to the East. New Zealand frozen mutton and beef command a fair price in the home markets, the former selling at $4\frac{1}{2}d.$ a pound and the latter at $3\frac{1}{2}d.$, the demand we are told is increasing. It is thought that the trade could be extended with advantage to Singapore and the Far East generally, in conjunction with the further shipment of New Zealand dairy produce preserved by a new "vacuum process." It is said that the butter thus preserved is far superior to the Danish variety, and can be sold at a much cheaper rate, not only in the Far East but in India, while the fruits preserved *au natural* are expected to find good markets in our Eastern possessions. The Calcutta market is to be tested with some judicious samples of New Zealand preserved butter and dairy produce generally, and if the report sent to head-quarters is satis-

factory, the company contemplate launching out into what they hope will be a lucrative trade between several ports on the eastern coast of India and the thriving colony of New Zealand.

—The Russians seem to be in earnest in developing the cotton trade of Central Asia, now that the country has been opened out by the Trans-Caspian railway. In the province of Perghana, formerly known as the Khanate of Khokand 52,000 acres of irrigated land have this year been set apart for the autumn sowings of American cotton seed.

—It was stated some time ago that near Miers, in the Department of the Lot, between Auvergne, and the Garonne, a subterranean river had been discovered. This stream has now been traced in a boat for a distance of over two kilométres. Seven small lakes and thirty-two waterfalls were passed in the exploring voyage made in a small boat. It is estimated that the underground course is fully seven kilométres, the stream joining the Dordogne near St. Denis Martel.

—The burning of Dr. Talmage's Tabernacle has resulted in a movement to erect on, or near its site, one of the finest churches in the country, and funds are being rapidly subscribed for the purpose.

—The manufacture of silk has reached a higher development in the United States than many are aware. In 1880 there were 382 establishments having a total capital of 19,125,300 dollars, employing 31,337 hands and disbursing annually 9,146,705 dollars in wages.

—There are, it is said, over 1,000,000 miles of telegraph wire in the United States, or enough to encircle the globe forty times. It is estimated that 250,000 persons are engaged in business depending solely on electricity. About 400 miles of electric railway are in operation, and much more is under construction.

—The great Photographic Chart of the Night Sky, which is about to be prepared by the joint labours of eleven astronomical observatories, is expected to be finished in three or four years. It will consist of several thousand celestial maps, and contain some 20,000,000 stars, reckoning those of the 14th magnitude. Funds are still required for the creation of a central office to compare the photographs, &c., but these are coming in, Buenos Ayres having recently contributed £12,000 towards it.

—The following is a summary of the Bombay season report for the past week:—Slight rain during the week in parts of Bijapur, Belgaum, Dharwar, and Kanara. More needed for late crops in parts of Nassik, Poona, Bijapur, and Belgaum. Late crops suffering from disease in two talukas of Sholapur, and damaged by locusts in two talukas of Shikarpur and one of Hyderabad and Upper Sind Frontier. Standing crops otherwise good, except cotton in two talukas of Broach. Harvesting of early crops and sowing of late crops progressing generally. Fodder sufficient, except in two talukas of Nassik. Agricultural stock generally good. Water scarce in one taluka of Nassik.

—A report has been received from Khatmandu that the powder-room in the Nepal Government magazine there, blew up on the 21st instant and that nine persons were seriously injured in the explosion.

—The total number of deaths registered in Bombay during the week ending Tuesday, 26th November, 1889, was 398, being 45 less than the preceding week and 9 less than the week ending 20th November, 1888; 7 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 13; Brahmins 17; Caste Hindus 205; Hindu outcastes, 26; Mussulmans, 105; Parsees, 17; Jews 1; Native Christians, 10; Eurasians, 1; Europeans, 2; while the rate of mortality per 1,000 of the population was 21·79. There were 91 deaths from remittent fever, being 2 more than the last week, and 1 more than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 3. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 71, 10, and 7 last week, against 72, 11, and 12, respectively, in the corresponding week in the last year. During the week 244 births were reported in the different districts.

—The rate of exchange is now 1s. 4 27-32d.

—The P. & O. S. N. Co.'s s. s. *Oriental*, with the outward English mails of the 15th instant, left Aden for Bombay at 10 a.m. on Tuesday and may be expected to arrive in Bombay about daybreak on Sunday.

NEWS BY TELEGRAPH.

London, November 21st: Universal suffrage has been proclaimed in Brazil.—Her Majesty the Queen has signified her intention of opening the next Session of Parliament in person.

Paris, 21st: The Chambers of Deputies, notwithstanding the opposition of M. Terard, have adopted by a majority of sixty votes the Bill for the abolition of the matches monopoly. This defeat of the Government has caused some sensation in Paris.—M. Rouvier, Minister of Commerce, has proposed to resign owing to the Government defeat over the Matches Monopoly Bill, but yielding to the advice of M. Tirard, President of the Senate, he has deferred any final decision in the matter.

Berlin, 21st: The committee of the Reichstag have adopted by a large majority the Bill to perpetuate the Socialist Law.

London, 21st: A general amnesty has been proclaimed in Crete to prisoners incarcerated for all offences except crimes against the common weal.

22nd: M. de Giers, the Russian Minister for Foreign Affairs, has persuaded the Khan of Bokhara to impose a two per cent. duty on all British goods for transit across the Caucasus.—Sir Henry James concluded his address before the Parnell Commission this afternoon. Sir James Hannen, the President, thanked the learned counsel for the assistance they had given the Commission in their search for the truth in the matter of that enquiry. He hoped he and his brother Judges would be able to find the truth and present it plainly in the sight of all men. The Court then rose. The report will probably take about two months to complete.—News from Samoa states that Malietoa has been reinstated as King of the Island, and that he has been recognised by England, America and Germany.—A despatch from Stanley has been published, in which he states that he has discovered that Lake Victoria Nyanza extends to within one hundred and fifty-five miles of Lake Tanganyika and that its length is two hundred and seventy miles, and covers an area of twenty-seven thousand square miles.

23rd: Advices from Ireland are encouraging. Kerry is quieting, and the military who have been quartered for several years in Killarney have been withdrawn.—The launch of the Serapis yesterday came into collision with a barge in the Suez Canal. A trooper, named McIlherron, of the 5th Dragoon Guards, and a blue jacket of the ship were drowned, and another injured.

Constantinople, 24th: The trial of Moussa Bey has commenced here. The proceedings are open to the public.

Rome, 25th: His Majesty King Humbert in his speech at the opening of the Italian Parliament today said that peace appeared to be assured for which he thanked the concert existing among the Powers.

London, 25th: A letter from Stanley to the Emin Pasha Relief Committee, dated 5th August, gives the details of the events that have taken place since his return from Yambuya, at the foot of the Aruwimi rapids. The encounters with savages and the dwarfs in the dark forest, the narrow escape of the party from starvation, and the ultimate rescue of Emin Pasha, who was a prisoner in the hands of his rebel soldiers, are all graphically described. Stanley states that he was at the point of death a month ago. Emin Pasha, in a letter to Herr Schweinfurth, at Berlin, says that he has become half blind.—The Sultan of Vitu has placed a Custom House at Vitu on the seaboard, and is levying a duty of five per cent. on all exports and imports. The Indian contractors there will lose heavily by this arrangement, and have refused to pay the duties in question. The Sultan threatens to use force unless the duties are paid.—A Cracow paper states that a plot has been discovered at Belgrade in favour of Prince Karageorgevics, and that three important arrests have been made in connection therewith.

26th: The Berlin correspondent of the *Daily Telegraph* says that the betrothal of the Czarewitch with Princess Maud of Wales will shortly be announced.

Constantinople, 26th: A local paper reports the loss of the steamer *India* with 500 Moorish pilgrims for Mecca on board. The vessel sank in the Ægean Sea; three persons only are reported to have survived.

Rome, 26th: His Majesty King Humbert, in his address to the Chamber yesterday, announced the abolition of the differential tariffs between France and Italy.

London, 26th: Lord Salisbury, speaking at the National Union Conference held at Nottingham today, said that the union of the Conservatives and the Unionists does not rest with the leaders of the parties, but must grow gradually. His Lordship said he would strive to promote its growth.—General Brownlow succeeds Lord Harris as Parliamentary Under-Secretary for the War Office.—A despatch from Lord Salisbury absolutely repudiates the assumption by the Portuguese Government of sovereignty over the dominion north and south of the Zambesi.

New York, 27th: The city of Lynn, Massachussetts, is the scene of a terrific fire which is still rapidly spreading. Numerous shoe-factories, public buildings, and the local newspaper offices have been destroyed. Dynamite is being used to isolate blocks in the burning streets. During the night a boiler exploded, killing four people. This was the only accident and considering the crowds of persons wandering about homeless in the vicinity of the fire it is marvellous that the casualties are not greater. A hundred and twenty-two factories; 142 houses forming 154 blocks, whereof 112 were of wood, have been destroyed in the fire. The damages are estimated at twelve million dollars. Hundreds of the Militia, called out for the preservation of property, were unable to prevent wholesale looting.

Antwerp, 27th: The proprietor of the Cartridge factory here, which recently exploded with such fatal results, has been sentenced to four years and a half imprisonment, and the manager to eighteen months, and in addition to pay twelve thousand francs damages and costs.

London, 28th: It is stated that Portugal, in reply to Lord Salisbury's despatch, states that she is unwilling to encroach upon the rights of others, but that she discovered the exploited territory on the Zambesi a long time ago.—An explosion has taken place at the Bochum colliery, in which fourteen miners were killed.

GIRTON HOUSE Y. M. C. A., BOMBAY.

The Bible Study and Prayer Meeting held at the Girton House Y. M. C. A. Rooms on Tuesday last was better attended even than the "Young Men's Friendly Gathering" a fortnight previous. This is a good sign as it indicates that the young men who attend these rooms recognise the work of the Y. M. C. A. at Girton House to be chiefly spiritual, and shew their appreciation of it by attending its religious services with greater interest than its social gatherings, though the latter was also well attended. The Rev. J. Macdonald who conducted the Bible study took for his subject parts of the 119th Psalm, and dwelt with earnestness on the necessity of "seeking and serving God *with our whole heart*." The marked attention given to all he said suggested that the words spoken were not in vain.

The members of the Association also had a very pleasant and profitable excursion to one of the largest Cotton Mills in Bombay, last Saturday, after having had a paper read, the Tuesday previous, on its machinery and the methods of working such mills. The party were taken through each department, and had explained and shewn to them in detail the various processes undergone in the manufacture of cloth.

HE WON'T BE A CABBY LONG!

Mr. Isaac Pitman's organ, the *Phonetic Journal*, says: "The other day a man entered our London office for a shorthand book. Noticing a cabman's badge under his cloak, it was observed that shorthand was a strange thing for him to take up. 'Well, you see, sir,' he replied, 'I've plenty of time, and I use the top of my cab for a desk.'"

A pamphlet by the Rev. J. E. Robinson, Bombay, has just been issued from the press, entitled "Apostolic Succession in the light of Scripture and History." It is for sale at the Bombay Tract Society's Depôt, price six annas.

"COME IN, MY FRIENDS; COME IN!"

Just as a special service, conducted by a young minister at Manchester, was commencing he observed three women standing on the threshold as if hesitating to enter. He immediately stretched out his hand, beckoned to them, and said, "come in, my friends; come in! no doubt we can find room for you; come in!" The women paused for a moment, and then whispering together, all three came in, and were soon accommodated with seats. Their utterly irreligious character may be judged of, from the fact that they had just come from the dramshop, where it had been their wretched custom to get what they sadly called "a little comfort." They stayed during the service, and listened while the young minister spoke from the words, "come, ye children, hearken unto me, and I will teach you the fear of the Lord." (Psalm xxxiv. 8; Proverbs viii. 32).

When the service was finished the women inquired if the young preacher had a place of worship in the town. A few weeks after, a woman, a judicious member of the church of which he was the pastor, brought to his lodgings a young woman, apparently under great concern about her soul. This was the youngest of the three women. She had been leading a vicious life, and had not long before left the penitentiary. She now seemed broken in spirit, and longing for Divine mercy.

The minister conversed with her at considerable length, and she stated her sad case with evident frankness and deep humility. He pointed her to "the Lamb of God who taketh away the sin of the world," and whose "blood cleanseth from all sin," and to that blessed Spirit of all grace whose power could create a clean heart within her, and thoroughly purify her from all her pollution. The Saviour's beautiful parable of the prodigal son was set before her as designed to show the loving compassion of our Heavenly Father towards penitent sinners, and His readiness to receive and forgive all who return to Him confessing their sins and desiring really to forsake them.

Often did the minister see her, endeavouring to help her forward in that "narrow way" on which she appeared to have most sincerely and earnestly entered. Several pious women joined in the same design at his suggestion, and after she had given for some months satisfactory evidence of a real spiritual change of heart and character, she was proposed, at her own request, for fellowship with the Church. At this time her health was failing and it so rapidly grew worse that her case had to be postponed. At length she said, "I see that it is not the will of God that I should join His people at the Table of the Lord, where I so much wish to testify my love to my dying Saviour, but I shall meet them in His presence." Many times did she express to her minister and other Christian friends, with mingled humility and gratitude, her penitential sorrow for her former life of sin, but at the same time her firm and happy assurance that her sins, which were many, had all been forgiven her. A short time before her death she said to that faithful friend who had at first brought her to the minister, and who had never ceased to watch over her, stretching out her wasted arm, and beckoning with her finger, "It all began, you know, from that invitation, 'come in, my friends, come in;'" and then added, "If I should see Mr. Griffin no more, ask him to preach, after I am gone, from the words, 'Is not this a brand plucked out of the fire?'"

Another of the three women was the aunt of the foregoing. She, too, had become well-known to the same kind friend, and encouraged and helped by her and others in seeking "the good and right way;" and though not brought, like the other, to the knowledge of the minister, she continued to attend his ministry as often as circumstances would allow. Her distrust of herself was so great that her friend could not induce her to let her case be made known, and before long she too fell into an illness that soon carried her off, but not before her friend had undoubting assurance of her being "enlightened with the light of life," and made "a new creature in Christ Jesus." Some of her last words to her friend were, "It all began from, 'come in my friends; come in!'"

The third of the three women had been connected, when young, with a Methodist Sunday School, and though, until entering Mosley Street Chapel she had been neglecting the ways of God, from that time she joined the Wesleyan body, and continued to worship with them, and at length, in the presence of the same friend, she closed a consistent life, saying as the others had said, "It was a mercy for me that that young minister invited us so earnestly to 'come in.'"

THE SHADOW OF A GREAT ROCK.

BY FANNIE ROPER FEUDGE.

During our missionary life we—that is, my husband and myself—had one day taken our baby son off on a long boating excursion down the Meinam River. He had been dangerously ill of fever for many days, but was now convalescent, only so very weak that it seemed impossible for him to rally again into vigorous health. The climate of Siam has proved very fatal to Europeans, and especially to young children. So the physician said the only hope for our suffering child was to take him out on the water every day, keeping him cool and quiet, so that he might sleep as much as possible during the intense heat of those long tropical days, till nature had time to recuperate. This we could do without interfering with our missionary work, of which it was rather a change than a suspension.

Rising very early we arranged to start in our large missionary boat at day-dawn on excursions to the neighbouring islands; and while our little invalid lay sleeping away the pleasant morning hours in the broad cool vestibule of some hoary Buddhist temple we found many opportunities to gather around us companies of willing listeners, to whom we told over and over again the "dear old story of Jesus and His love." There were always scores of Buddhist priests with their numerous disciples, who were eager to obtain tracts and to ask for information concerning "the strange new religion" so utterly diverse from the doctrines and precepts of their own sacred books.

It was our "seed-sowing" for the Master, and, watered by our tears and prayers, we scattered the precious gems broadcast among all the people we met in these islands and villages away from the capital, where the missionaries usually reside.

Most of those simple villagers heard the story of God's great love to man for the first time, and we rejoiced that He permitted us to be the bearers of the "good seed" into those desert places, knowing that He was able to make them spring up and bear fruit, even a hundred-fold, to His own glory.

One day we had a great company of Buddhist priests gathered about us, listening to the strange, sweet, story of Jesus and His love; and they seemed to be so anxious to hear that we remained longer than was our custom in the temple while our little invalid lay dozing in the vestibule, the sea breeze fanning the pallid little face. The day was intensely hot, and as we came out we noticed the child's sleep seemed fitful and uneasy. We started at once on our return, but the sun was already past its meridian; the delay had lost us the favoring tide, and our home lay many miles away.

The sun's scorching beams fell fiercely upon our heads, and the reflection from the water was well-nigh blinding, as the tropical sunlight was a very torture to our eyes. We were weary, hungry, faint, and perplexed. Our little one lay in his father's arms like a wilted flower, completely overpowered by the withering heat, the pallid little face so dry and hot, and the sweet blue eyes so heavy that we could scarcely hope the flickering life would outlast the day. Bravely our boatmen pulled against the adverse tide; but relief seemed so far away as we grew more and more weary, and our darling's breath came with a gasp.

Then, suddenly, we sighted a great rock in which was a deep fissure like a basin, called by the natives *Ang Hin*, "Stone jar," from its peculiar formation. By our direction the boatmen drew up alongside, and we landed at once. Soon we had the boat-cushions spread and laid our almost fainting child in *the very shadow of that great rock*, and ourselves beside him. Words cannot express the sweet feeling of relief—the restful calm that seemed to diffuse itself into every nerve and muscle of our being as the cool breeze, sweeping across the rock, fanned our fevered brows and the grateful shade shut out as with a thick curtain the burning rays of that vertical sun. Our tired little one soon sank into a refreshing slumber, and my husband, wearied by holding the little invalid so long in his arms, followed baby's example; but I was too serenely happy, too perfectly at rest, to need sleep.

I lay there for hours watching my dear ones in their restful slumbers, and thinking of Him who had ever, through all our wanderings in strange lands, and in every vicissitude been to us "as the shadow of a great rock," not always "in a weary land," but usually in very pleasant paths, where, surrounded by earthly joys and the often enervating influence of prosperity, we had needed the safe shelter of His divine presence perhaps even more than amid trials and in seasons of adversity,

How often the Christian while treading life's weary paths, now overwhelmed by anxious cares, and again well-nigh fainting beneath its crushing sorrows, finds a sure refuge, a safe hiding-place till the storm be over-past, in the shadow of his "great Rock," Christ Jesus, his Saviour and Lord!

Seen in this light what sweetness and preciousness seem enfolded in the prophet's synonym just as it came so vividly to us during the sweltering heat of that tropic-day's journey which had so nearly proved fatal to our little invalid! In no subsequent hour of trial or bereavement has this incident of our early missionary life failed to bring back its sweet lesson of finding refuge "in the shadow of a great rock."—*Gospel in all Lands.*

SEASONABLE REPROOFS.

Mr. Meikle, late a surgeon in Carnwath, Scotland, being called to a gentleman who had been stung in the face by a wasp or bee, found him very impatient, and swearing wrathfully under his pain. "Oh, doctor," said he, "I am in great torment; can you anyway help?" "Don't fear," said Mr. Meikle, "all will be over in a little." The gentleman still persisting in his curses and oaths, Mr. Meikle became quite uneasy, and wished to reprove him. "I see nothing," said the doctor, "only it might have been in a better place." "Where might it have been?" asked the gentleman. "Why, my good friend, on the tip of your tongue!"

The same gentleman being once at Edinburgh on business, and not comfortably lodged, went out early one Sabbath morning to a place of retirement in the neighbourhood of the town to enjoy, undisturbed, some time for devotion. Sitting in an arbour, a young gentleman placed himself beside him, who, by his singing and foolish talk, discovered such a contempt of the Sabbath as the doctor could not allow to pass without reproof. "I am just thinking," said he, "of the fourth commandment. Pray, sir, can you help me out with it?" "Indeed, I cannot," replied the gentleman. "O," said Mr. Meikle, "I recollect it now: Remember the Sabbath day, to keep it holy." On this the gentleman left the doctor to his devotion.

"SILENT" CHRISTIANS.

Bunyan, in his "Pilgrim's Progress" gives an account of one part of the journey of "Christian" where his path lay between a ditch on one side and a quagmire on the other. If he hastily endeavoured to avoid the ditch he would have fallen into the bog, and if he had nervously avoided the quagmire he would have fallen into the ditch. His only safety lay in keeping his eyes fixed on the Light at the end of his straight and narrow path.

This is an exact picture of all spiritual truth. Every spiritual fact lies between two opposite and equally dangerous errors. For example, the mighty power of the knowledge of the fact of the existence of God as He is revealed in the face of Jesus Christ, is attempted to be counteracted by Satan by the two opposite errors of Pantheism and Atheism. The Pantheism of India is as dangerously soul-destroying as the Atheism of the notorious Bradlaugh.

Another instance of the same fact, that every spiritual truth is situated in the centre of the pendulum-swing of two opposite errors, is to be found in the duty of personal witnessing for Christ.

Paul well says "Though I speak with the tongues of men and of angels, and have not charity, (that is, do not speak from love to Christ), I am become as sounding brass or a tinkling cymbal."

There are many Christians, however, who are not snared in this direction by the Tempter. He finds it easier to delude them in the opposite direction, and to persuade them that their "silent life" will witness for Christ, and be the means of the salvation of souls. Frances Ridley Havergal says on this point, in "Kept for the Master's use," "People are not converted by this sort of work, (the 'silent life' system), at any rate *I* never met or heard of any one. 'He thinks it better for his quiet influence to tell!' said an affectionately excusing relative of one who had plenty of special opportunities of soul-winning, if he had only used his lips as well as his life for his Master. 'And how many souls have been converted to God by his "quiet influence" all these years?' was my reply. And to that there was no answer! For the 'silent shining' was all very beautiful in theory, but not one of the many souls placed specially under his infiuence had been known to be brought out of darkness into marvellous light. If they had, they must have been known, for such light can't help being seen.

Frances Ridley Havergal was scripturally correct. "He shall tell thee WORDS, whereby thou and all thy house shall be saved." (Acts xi. 14.) Men are saved by the WORDS of the Gospel. The WORD is the good seed. Paul is exceedingly emphatic on the fact that Christians *must* speak. "With the heart man believeth unto righteousness; and with the MOUTH confession is made unto salvation." All saved ones must be mouth-Christians as well as heart-Christians. Truly their speaking must be by the power of the Holy Ghost, but that power is more free to the believer than the bread of a father is to a hungry child (see Luke xi. 11-13). "We have believed therefore have we spoken." It is very questionable whether "silent Christians" are really believers at all in the scriptural sense of the term.

M. G.

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON X.

Sunday, December 8th. 1 *Kings.* x. 1-13.

SUBJECT:—Solomon and the Queen of Sheba.

Golden Text.—She came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

The kingdom of Solomon was at the height of its glory. Solomon had reigned for twenty years, had built the Temple of the Lord and also a magnificent house for his own residence. Riches in abundance poured into his country. His ships fetched gold from Ophir, indeed gold was so plentiful that we are told that silver was nothing accounted of in those days. The promised land was at last fully in possession of the chosen people. The Canaanites who had not been destroyed, had been brought into bondage (Ch. ix. 21). So that Solomon's kingdom was a kingdom of power.

The fame of Solomon had gone abroad through all the earth. The Queen of Sheba had heard of his riches, power and wisdom. She had also heard that it was his God who had done these great things for him. In that day the name of the Lord was exalted among the heathen. All Solomon's glory was connected with the name of the Lord.

The kingdom of Seba or Sheba is represented on maps of the ancient world as comprising the country whose west side would be bounded by the Red sea and its south side by the Indian Ocean, that is, the country lying to the north of Aden. Ceylon is marked as Ophir. The spices that were brought by this Queen were probably Indian spices. Cinnamon and cassia do not grow in Arabia.

The Queen of Sheba came to test the wisdom of Solomon, to prove him with "hard questions." She had heard of his wisdom from afar and took what was in those days considered a stupendous journey to see and hear for herself. Are we as anxious to take trouble to verify the things that we hear about God? There is no getting wisdom or salvation and eternal life now without earnest seeking. It is those who seek that find. "Ye shall seek me and find me, when ye shall search for me with *all* your heart." (Jer. xxix. 13). Come and see for yourselves. Taste and see that the Lord is gracious. The queen of Sheba had *some* wisdom, besides much practical energy. She was determined to see and hear for herself of the truth of what she had heard. She had questions to ask, probably heart questions that she needed to have answered before she could be at rest.

She was not disappointed in her quest. She communed with Solomon of all that was in her heart and Solomon answered all her questions, solved all her riddles, satisfied all her longings. The greater than Solomon will do this for every child of man who applies to Him.

When the Queen of Sheba had seen all Solomon's glory and wisdom, the appointments of his table and the arrangement of his household there was no more spirit in her. She confessed that the half had not been told. So it is with every one who comes to the Lord Jesus Christ. They can truly say "the half has not been told." She counted his servants happy, who stood before him and always heard his wisdom, and truly the poorest, humblest servant of the Lord in this world, occupies a more desirable position than the noblest earthly monarch who ever reigned. Ask any child of God who is living in the smile of his Father's countenance, Would you change places with the Viceroy, the Prince of Wales, or Queen Victoria herself? "No indeed," they would say, "I have a more enduring inheritance, a brighter crown, I shall reign for ever and ever." (Rev. xxii, 5.)

The Queen of Sheba blessed the Lord God, she fully realised that Solomon was blessed with wisdom because of the Lord his God. The glory of Solomon's kingdom was attributed to the blessing and favour of the Lord. The glory of God shone through Solomon and the glory of God should shine through each of His children now. We in India are entrusted with the precious privilege of exalting His name among the heathen. Our actions, our homes, our lives should point to Him. The natives will estimate the value of Christianity through what they see of our lives.

Solomon's wisdom was a reflected wisdom, an imparted wisdom. But in our Lord Jesus Christ dwells all the fulness of the Godhead bodily. He has promised to endow His disciples with wisdom, true wisdom, day by day, hour by hour as they need it, and come to Him for supplies. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. John xiv. 13, 14, 26: xv. 15. xvi. 13, 14: 1 Cor. ii. 91-3. Eph. i. 17, 18.

A THRILLING INCIDENT.

During a revival at Mariner's Harbour, U. S. A. the wife of the wicked captain of a coasting vessel, who was not at home, went forward as a seeker of religion. Some one said to the minister, "look out, the captain will settle with you if his wife is converted!" She was converted, and trouble was expected. But the minister says: "One Sabbath morning the captain was seated in the pew with his wife. The sermon being ended, he approached the pulpit, giving me somewhat of a tremor. Asking liberty to speak, he said: 'Last night, on returning home, I found my wife had attended your meetings and been converted. I tell you it nearly overcame me; and I said to her, "Now you can go your way, and I will go mine. I will not live with a Methodist wife. Give me my things, and I will go back to my boat." I started, all the while, however, feeling worse and worse, I became alarmed lest death might overtake me before morning, and returned home, knocking at the door, and begging my wife to let me in. On entering, I cried out: "Oh, pray for me!" She said, "I have been praying ever since you left." It was then midnight, but there was no rest for me. I aroused a Methodist neighbour, who laboured with me until I was converted. Let me shake hands with the preacher, for I am happy in religion.'" This scene can be better imagined than described, and the added caution is pertinent and wholesome: "The ire and threatenings of wicked men should never intimidate God's people."

A NOBLE MINISTRY.

Many years ago a little girl of 12 years was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning to her from behind a cell window, and heard a weary voice asking her to please bring him something to read.

For many weeks after that she went to the prison every Sunday, carrying the poor prisoner a book to read from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul. Promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised; and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of those whom she has helped, says *The Home*, six hundred are now, to certain knowledge, leading honest lives. Prisoners from all parts of North America know and love her name. And all this because a little girl heard and heeded the call to help a suffering soul.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

SPECIAL MEETINGS IN ENGLISH.

To-night, and every night next week, at 8 o'clock, at the General Assembly's Institution, Kalbadevi, Bombay. All are welcome.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay."

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C.

SATURDAY, NOVEMBER 30TH, 1889.

NOTES AND COMMENTS.

"There shall be no reward to the evil man; the candle of the wicked shall be put out."

It is a favourite device of the newspaper organs of the Indian Government, when they are run aground for arguments with which to support a bad cause, to attempt to ridicule reformers by calling them "impracticable fanatics." No doubt that is the line which the organs of infatuated officialism will pursue on the opium question. But the partizans of national wrongs are not the sole possessors of brains. Christian men have square heads. Godliness, instead of being unfavourable to the highest statesmanship, is an essential qualification for it. The horizon of the Godly man is a wide one. He remembers the past and the future as well as the present. He knows alike from the teaching of God's Book and from the lessons of history that unrighteousness in national affairs is not profitable in the long run, however expedient it may seem in the present. He is not blind to the cumulative force of an evil wrought by an unrighteous policy. He is too wise to stoop to a political hand-to-mouth policy which ignores the disaster that is accumulating thereby for posterity. The fanatics are the opportunist, carpet-bag politicians; the men who have no fixed principles to guide them; who, like a pilot without a chart, would, if left to themselves, jauntily steer the ship of State to certain disaster.

In the *Friend of China* for October, the principal organ of the anti-opium party in England, in an article on "Substitutes for the Opium revenue," it is clearly shown that financial considerations are by no means the serious obstacle to the abolition of the legalized traffic in India opium to China, which opium politicians and let-me-alone administrators would have the public believe. After discussing various proposals for a substitute for the Indian opium revenue, and rejecting those that would entail additional taxation on the masses of the people of India, the article indicates, as follows, what we believe is likely to be the solution of this financial problem:—

We are disposed to advocate, as best suited to the circumstances, an annual grant to India from the British Exchequer, analogous to that by which sums amounting in all to five millions sterling were repaid during successive years to the Indian Exchequer in respect of the cost of the last Afghan war. Taking the present net revenue from Bengal opium at somewhat under three millions sterling, we should be in favour of a grant from the British Exchequer of, say, half that sum, one million and a half, for a period of three years, as compensation for the entire abolition of this portion of the trade, leaving it to be again considered, at the end of such a term, whether any further allowance, such as an annual sum of one million sterling for another two or three years, were fairly called for. A similar principle might be applied to the Bombay revenue, when the necessary arrangements had been made with the Native States in which opium is produced. If accompanied by a serious endeavour to cut down unnecessary expenditure, and by wise measures for the development of the resources of India, we feel assured that, with God's blessing upon the endeavour to put the Government of India in harmony with His eternal laws, aid to the extent we have indicated would amply suffice to supply the temporary deficiency, without any addition to the taxation of the masses of India.

Just as we are going to press a letter has arrived from Rev. W. Arnold Moore, Basim, C. P., giving some interesting personal experiences. We reproduce it here:—

DEAR BROTHER,—You will allow hearts that are overflowing with praise and adoration, to praise the blessed Master through your esteemed paper.

Our Mission is a "Faith Mission," as a good number of your readers know. No salary is paid the missionaries; no Society or Secretary solicits money for the carrying on of our work. Our needs are made known only to the Master. Our faith is sometimes severely tested with regard to finances, and for some time past we have been tried on this line. My soul had been going out to the Lord in something like the following: "O Lord, thou hast sent us here: now supply our needs. We sing 'I am the child of a King,' does it look like it with no money to get needful things, no money to pay the servants, &c. Thou hast said '*Open thy mouth wide, and I will fill it.*' Now Lord, send us 1,000 Rs." I laid my complaint and petition before the Lord more than a month and a half ago. Yesterday's English mail brought a letter from distant California, U. S. A., from one who is an utter stranger to us, containing the following information:—"Dear brother in the Lord.—I have instructed my agents in C————to forward you a draft for 1000 rupees to be used by you as the Lord may direct in His work."

Need I say that my soul has been lying prostrated before the Throne ever since, in deepest adoration and worship.

ANOTHER THING TO PRAISE THE LORD FOR.

Three weeks ago we were getting ready to go to a Juttra and needed money. I said to the Lord: "O Lord we need money and I *must* have Rs. 100 by the end of the week." On the Friday of that very week the post brought us a draft for £7. 2s., which came to Rs. 101-1-0. These are just two glimpses into the experiences of the missionaries here.

I lean on the bosom of Jesus my Lord
And drink from His fountain of love;
And over my soul flows the wonderful blood,
Which doth every sin-stain remove.

And over and over He whispers to me:
"Most precious thou art and most dear;
My love and protection are pledged unto thee:
I will forsake thee—no, NEVER!

Thy burdens are all mine, thy griefs on Me lay;
Be not over-anxious with care;
My God shall supply all thy needs of to-day:
Be trustful and banish all fear."

Then why should I tremble and be full of fears?
And why should my heart ere grow sad?
Begone far from me all of sighing and tears!
I'll *rest* and *rejoice* in my God.

Sincerely Yours,
W. A. MOORE.

Nov. 27th, 1889.

[760]

"YE ARE MY WITNESSES, SAITH THE LORD."

There can be no doubt that the appeal to Christian missionaries throughout India (to which we briefly alluded last week), to witness against the iniquitous opium traffic with China, will be heartily responded to. The letter in which the call is made is solemn and impressive. It thus speaks :—

The hearts of our missionary brethren in China are heavy with mourning over Britain's part in this traffic, as the greatest stumbling-block in China to the progress of the Gospel.

For several months past, letters have been received by some of the undersigned from Christian brethren in China, by nearly every mail, depicting in the most touching terms the moral ruin which opium is causing in that many-milioned land. Mr. Pollard, of the China Inland Mission, writing from Yunnan Fu says—"Our work lies among the wreck of a nation ruined by the English. In this province, one of the largest in China, it is a generally acknowledged fact that seven out of eight of the men are slaves to opium. . . . . God in His infinite mercy help us!" Mr. Stanley P. Smith writes from Lu-ch'eng-hsien, Shan-si—"The women in this part of Shan-si smoke as badly as the men. They say that 9 in every ten of the adults smoke. I would put it at a lower figure, 7 in every 10; and this of both sexes. It is hard indeed to exaggerate the evils directly and indirectly caused by the importation of British opium into China." These extracts indicate the tenor of the letters that are constantly being received, and the gravity of the evil.

There being now a peculiarly opportune time for the supreme Chinese authorities to insist upon the abolition of the traffic in foreign opium which British power has forced upon them, and there being also a growing feeling in the Christian Churches of Great Britain which would support a plea from the Chinese Government for the cessation of the traffic, it is proposed to address a Memorial to the Government of China upon the subject.

The effect in England of a large expression of sympathy from Christians in India with the object of this Memorial, would be great.

By raising afresh, at this important crisis, the question of the unhallowed opium traffic with China, we shall also be striking at the increasing trade in the fascinating but poisonous drug among the people of India. Recent investigations show that the opium-habit is rapidly spreading in India. It must be speedily checked if we are not to realise in a few years a condition similar to that which is now so deeply stirring the hearts of our brethren in China, and which is sending so many souls prematurely to a Christless eternity.

The following signatures, representing different Missions, are appended to this letter (some are unrepresented owing to the absence of the missionaries from Bombay when the letter was signed) :—

William Bell, Baptist Mission, Bombay.
E. S. Hume, American Mission, Bombay.
A. B. Wann, Church of Scotland Mission, Bombay.
D. Mackichan, Free Church of Scotland Mission, Bombay.
John M. Macdonald, C. M. S., Bombay.
J. E. Robinson, Methodist Episcopal Mission, Bombay.
Alfred S. Dyer, Editor of the *Bombay Guardian*.
Maurice Gregory, *Hon. Secretary*, Co-Editor of *Banner of Asia*, Tardeo, Bombay.

But while this letter is specially addressed to missionaries, it is equally the duty of every Christian man and woman in India, European and Native, to sign the memorial. In order to give each reader of the *Bombay Guardian* the opportunity and privilege of participating in this holy movement against a monstrous evil and injustice, we issue with every copy of this week's paper as a Supplement, a sheet for signature.

The Memorial must be closed by December 31st. We ask our readers, therefore, to act promptly, with prayer and faith. Then we shall not witness for God in vain.

First List.

The following are among the missionaries who have already signed the Anti-Opium Memorial, as under :—

To the Emperor and Supreme Executive Council of China.

We, the undersigned ministers and members of Christian Churches, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China in consequence of the Opium policy of the British Government—a policy which has been totally at variance with the principles of the Christian religion.

We respectfully express our deep sympathy with the Supreme Authorities of China in their desire to save their nation from the curse of the opium habit; and in order to further so wise and laudable an object, we would emphasize the importance of acting upon the opportunity presented in the year 1890, under the Additional Article of the Chefoo Agreement (ratified May 6th 1886), to terminate that Article, and to secure the execution of a new treaty repealing the Tientsin Treaty, as far as it relates to opium, and also enacting the prohibition of the legalised importation of opium into China.

William Bell, Bombay.
Andrew B. Wann, Bombay.
John M. Macdonald, Bombay.
D. Mackichan, Bombay.
J. E. Robinson, Bombay.
W. E. Robbins, Bombay.
C. E. Delamater, Bombay.
Wm. Menzies Alexander, Bombay.
L. A. Core, Bombay.
Arthur W. Prautch, Bombay.
Wallace J. Gladwin, Bombay.
J. M. Thoburn, Calcutta.
David Herron, Mhow.
J. F. Ullmann, Rawalpindi.
E. P. Newton, Ludhiana, Punjab.
C. B. Ward, Secunderabad.
Thomas Evans, Mussoorie.
D. Osborne, Mussoorie.
W. J. P. Morrison, Mussoorie.
R. Thackwell, Dehra Dun.
R. Schenkel, South Canara.
H. C. Stuntz, Calcutta.
A. L. Allan, Nagercoil, Travancore.
J. Duthie, Nagercoil, Travancore.
C. G. Elsam, Igatpuri.
E. Sargood Fry, Neyoor.
James Gillings, Canoor.
J. S. Haig, Ahmednagar.
E. Jeffries, Mhow.
George McKelvie, Mhow.
Albert Norton, Koorkoo Mission.
Ernest F. Ward, Ellichpur, Berar.
Th. Walz, Betger, Gadag.
Frank W. Warne, Calcutta.
M. B. Fuller, Akola, Berar.
James C. Lawson, Sitapur, Oudh.
R. Maplesden, Secunderabad.
C. P. Hard, Jabalpur.
T. E. F. Morton, Khandwa, C. P.
Arch. Gracie, Cheo-kia-kio, Honan,China.
Wm. E. Shearer, Cheo-kia-kio, Honan, China.
Dennis J. Mills, Cheo-kia-kio, Honan, China.
WilliamStewartJohnston,Cheo-kia-kio,Honan.
Thomas Henry King, Cheo-kia-keo, Honan.
H.N.Macgregor, Ningkwoh fu, An-huei, China.
Thomas Eyres, Ningkwoh-fu, An-huei, China.
John Reid, Cheng Jang Kuan, An-huei, China.
John Brock, Cheng Jang Kuan, An-huei, China.
Ilay F. Drysdale, Cheng Jang Kuan, An-huei.
George King, Lai-Ho-kio, Hupeh, China.
E. Cornelius, Jamtara, Bengal.
R. H. Craig, Calcutta.
John Craig, Akidu Madras P.
H. F. Laflamme, Cocanada.
S. A. Simpson, Cocanada.
A. E. Baskerville, Cocanada.
J. E. Davis, Cocanada.
F. M. Storel, Cocanada.
R. Garside, Tuni.
J. R. Stillwell, Samulcotta.
W. L. Pruen, Chen-tio, China.
Herbert Parry, Chen-tio, China.
John C. Ferguson, Nanking, China.
James Simpson, Huai-luh, Chïl-li, N. China.
A. Hudson Broomhall, Huai-luh, Chïl-li.
A. Hoddle, Huai-luh, Chïl-li, N. China.
J. B. Simpson, Huai-luh, Chïl-li, N. China.
A. H. Bridge, Ing-Ts'uen, Chïl-li, China.
W. W. Stephenson, Gooty.
Bernard Lucas, Gooty.
I. V. Martin, Gooty.
Arthur W. Bailey, Kotegarh, via Simla.
H. F. Beutel, Kotegarh, via Simla.
P. W. Buck, Mussoorie.
F. Nicholson, Anglo-Indian Evan. Society.
Stanley P. Smith, Shansi, North China.
George B. Farthing, T'ai Yuen Fu, Shansi.
Alex. R. Saunders, T'ai Yuen Fu, Shansi.
William Russell, Ping-Yang-Fu, Shansi.
D. M. Robertson, T'ai Yuen Fu, N. China.
A. Sowerby, T'ai Yuen Fu, N. China.
B. Bagnall, T'ai Yuen Fu, N. China.
Henry W. Hunt, Hankow, China.
J. M. McComb, Ludhiana.
W. M. Spencer, Barrackpore, Calcutta.
W. Nubling, Hubli, South Maharatta.
Y. Waidelich, Hubli, South Maharatta.
B. Luthi, Hubli, South Mahratta.
Z. F. Griffin, Balasore.
W. A. Thomas, Moheshmonda, Giridih.
C. Holé, Chombala, Mabi, Malabar.
Th. Lutz, Betigiri, Gadag.
Frederick R. Eisfelder, Betigiri, Gadag.
J. Newcomb, Cumbum.
Matthew Tindale, Jabalpur.
David Evans, Shansi, N. China.
G. Gussmann, Fu-tschuk-pai, China.
G. Reusch, Hong Kong.
F. Kircher, Hong Kong.
Navt. Schaub, Silong, China.
J. G. Loercher, Silong, China.
R. Ott, Chong-hang-kang, China.
T. Bosshard, Hokschuha, China.
F. G. Macartney, Malegaon, W. India.
J. B. Thomas, Allahabad.
A. Männer, Mercara, Coorg.
L. B. Tedford, Sangli.
J. M. Goheen, Kolhapur.
G. W. Seiler, Kolhapur.
H. F. Doll, Vepery, Madras.
E. F. Frease, Baroda.
D. O. Fox, Poona.
J. Baume, Poona.
W. F. Armstrong, Moulmein, Burma.
J. L. Bulkley, Moulmein, Burma.
A. Bunker, Toungoo, Burma.
F. A. Stroen, China Inland Mission.
M. B. Kirkpatrick, Burma.
T. Johnson, Toungoo, Burma.
A. V. B. Crumb, Toungoo, Burma.
E. B. Cross, Toungoo, Burma.
T. G. Vanstone, Yunnan Fu, China.
Samuel Pollard, Yunnan Fu, China.
Owen Stevenson, Chuh Ching Fu, Yunnan.
James O. Curnow, Chuh Ching Fu, Yunnan.
Samuel Thomas Thorne, Chao Tung Foo.
Francis John Dymond, Chao Tung Foo.
William Key, Sih-chau, Shansi, North China.
Albert Lutley, Sih-chau, Shansi, N. China.
W. H. Stephens, Kamptee.
Gottlob Wieland, Betigeri.
Henry French Theniger, Budnaira.
A. S. E. Vardon, Burhanpur.
Hector Macduff, Berar.
W. J. Chamberlain, Madanapalle, Madras Pr.
John Brasting, Punwal, Bombay Pres.
John P. Ashton, Calcutta.
W. H. Hart, Calcutta.
B. H. Badley, Lucknow.
James George Potter, Agra.
E. S. Busby, Lahore.
G. K. Gilder, Karachi.
A. P. Kelso, Saharanpur, N. W. P.
J. Fischer, Karwar, Canara.

(To be continued.)

ILLUSTRATIONS OF THE OPIUM CURSE IN CHINA

I.

STRANGE SCENE ON A RIVER BOAT.

I was ascending the Yang-tse-Kiang river. As we passed the city of Nan-king, two Native Christians came on board and joined us. They were not in the pay of any mission, but were volunteers who had been assisting in the formation of a Christian Church, under very interesting circumstances, in a part of the country never visited by a missionary. These men were greatly cheered and encouraged, and really to see their faces was as good as a sermon. They had not been long on board before a passenger asked one of them, who was a Native doctor, where he was coming from, and what he had been engaged in. In reply he began to give an account of the work of Christ that he had witnessed and taken part in, and his own enthusiam so communicated itself to the little company gathered around, that they were listening to the story of the Cross, and of the Saviour who came from heaven to die for sinners, with a degree of interest that one does not often see in China. I sat at a little distance looking on with thankfulness, and raising my heart to God for His blessing, for I saw that fully a third of the passengers were collected around our medical friend, listening with interest to his story.

One among the passengers attracted my eye. I saw that he was not so interested as those around him; and very soon impatience gave way to scorn and anger. With a look which I wish I could bring home to you, he said: "Ah, yes, and we are to think, I suppose, that the missionaries are our very good friends, are we?" "Yes," said the doctor, "indeed they are. They have come thousands of miles on purpose to benefit us, and to tell us of Christ that died for sinners." "*And to bring us the opium;*" said the man; "*and to bring us the opium!*"

Oh if I could make you witness of the scene it would satisfy you as to what is the conscience of China on the question. That sentence, and the intense scorn and anger with which it was uttered, penetrated every heart. I wished that I could sink through the floor out of sight. The little company, no longer interested, slunk away like men ashamed of themselves, as if they had been caught at something evil in listening to a doctrine which had been brought by those who bring the opium. It is worse than mockery to the Chinese to bring your opium, and then say to them, "Love your neighbour as yourself."—*J. Hudson Taylor.*

II.

AN HOTEL THAT IS NOT AN HOTEL.

We were getting very fagged with tramping when we entered what looked like a little grove of banyan and bamboo. There was an inn, the front of which was completely shaded by the dense foliage above and around. We entered the house, and found it absolutely devoid of furniture. The large guest-room, of which we straightway took possession, would have comfortably seated a hundred and fifty persons to table in European fashion, but it was quite empty. Even the fixtures seem to have been dragged away, and a stationary stove was in a ruinous condition. Nor were there any occupants apparently. There was one decrepit beggar, as we thought him, engaged in stirring his opium preparatory to smoking it. We took him for a visitor like ourselves, but he proved to be the tenant and the owner of this large and handsome property. It is certainly one of the finest inns I have seen, and the guest-room looks out upon a scene of surpassing beauty. . . . . This poor bundle of rags declines to take any notice of us. He keeps on stirrring the vile and mischievous drug that has brought ruin upon himself and his house. What was he like when he was a man, and not a wretched heap of rags; full of energy and intelligence, and not an opium-smoker? You don't know how this horrible vice meets us day by day, how it points the sarcasms and insults levelled at the foreigner, and how it dishonours the name of CHRIST in disgracing the Christianity we profess as our national faith.—*Rev. E. J. Dukes.*

III.

A LIFE AND DEATH STRUGGLE.

The last Report of the Soochow Mission Hospital thus describes the sufferings of those who come to be cured of the opium habit:—"2nd day after admission:—Eyes and nose streaming, constant yawning and sneezing, complete loss of appetite, vomiting, a dreadful feeling the patients call 'nan koo' aching in the bones, and in some cases cramps in the limbs, nervous tremors and short periods of unconsciousness. At this stage the patient will do anything to escape and geat opium. You may reason with him, but you might as well talk to the winds. If he succeeds in escaping, and has no money, he will pawn anything he has, even the very clothes off his back, though it may be midwinter, to get opium. Cold and snow, sleet and rain are as nothing to him compared to his longing and misery when deprived of opium."

A MISSIONARY SON OF MISSIONARIES.

Rev. W. A. Mansell, son of Dr. and Mrs. Dr. Mansell of Cawnpore (Mrs. Mansell is an M.D.), arrived in this country to take up work in connection with the M. E. Church on Sunday last. He preached at Grant Road Church the same evening from the text, "I have called you friends," John xv. 15. He remarked that the world has never yet guaged the meaning of true friendship. True friendship desiderates community of interests, and exchange of confidences, the capability on both sides of receiving secrets and holding them inviolate. There were many divided households because two people did not know how to be friends, and many a wandering boy because he got a secret that he dared not tell his mother. That friendship will be most helpful which will help us to bear the sorrows as well as the joys of life. We find all the qualifications of true friendship in the Friend who "sticketh closer than a brother." Every true friendship is a type of friendship with Christ, and in Him all friendships that are true are united.

THE NEW REPUBLIC.

The following particulars of the Empire of Brazil, which has just been peacefully transformed into a Republic, may be interesting to many of our readers:—"The Empire of Brazil declared itself independent of Portugal in 1822 and its independence was acknowledged in 1825. It has an area of 3,119,764 square miles and a population of about 13,000,000, of whom about 600,000 are wild Indians. It had 1,500,000 slaves in 1887, but they were liberated in 1888. About one third of the inhabitants of the empire are Europeans and the others are mulattoes, half-castes, negroes, and Indians. The established religion is Roman Catholic, but all other religions are tolerated. There are Protestant missionaries from the United States under the direction of the Presbyterian Church, North; Presbyterian Church, South; the Southern Baptist Convention; Methodist Episcopal Church, North; Methodist Episcopal Church, South; and Protestant Episcopal Church. The South American Missionary Society has several stations in the empire, and there are also some independent English missionaries at work."

The Swiss confederation is not ashamed to acknowledge God in its official operations, says the *Christian.* It has just set into circulation a new five-franc coin, on the edge of which is the legend, *Deus Providebit*—the Latin form of believing Abraham's statement, "The Lord will provide" (Gen. xxii. 8).

CHRISTIANITY AND HEATHENISM

FIFTEEN CENTURIES AGO.

It is a fact not universally known that the great system of the Catacombs, or "City of the Dead" which extends for very many miles of subterranean passages under the city of Rome, not only contains the graves of countless multitudes of members of the early Christian Church, but also the sepulchres of numbers of pagans as well.

As in India so in ancient Rome, the disposal of the dead was by cremation, or burning, but the "sure and certain hope of a glorious resurrection through Jesus Christ our Lord" completely changed this custom to that of burial, so that even the heathen portion of the population copied the new Christian system, though, as will be seen from the inscriptions following, without the Christian hope.

The difference of the character of these inscriptions is very marked, and is especially striking to those who have attended Christian and heathen death beds amongst the Natives in India and have seen the same joy and peace and confidence in the presence of death on the one hand, and the sullen despair and defiance on the other hand.

Those who wish to study the subject in full can do so by referring to Raoul Roehette's "Tableau des Catacombs," Maitland's "Church in the Catacombs," and Northcote's "Epitaphs of the Catacombs." Here, however, are a few translated extracts from the inscriptions.

The first is from the grave of a Christian young man,

Blessed be the name of the Lord who gave and has taken away. He ended his life in peace.

Here is one in contrast from the tomb of a pagan young lady, who is represented as saying,

I lift up my hands against God who took me away though I had done no harm, at the age of twenty.

Some of us have heard similar terrible expressions from Christless death beds, but never expected to see them engraved on a tomb-stone.

Here is one from a Christian sepulchre,

Ursinia, thou shalt live in God.

And here is another heathen one,

I have been seeking gain all my life, and always losing; now death has come, and I cannot do either the one or the other.

Here is one to a beloved Christian friend,

Agape, thou shalt live for ever.

Here is the pathetic inscription on the tomb of a beloved pagan friend.

Farewell, farewell, O most sweet; for ever and eternally farewell!

Here is the inscription over three Christians who died in faith, not trusting in their own works for salvation,

Victorina, in Peace and in Christ.
Regina, mayest thou live in the Lord Jesus.
Sweet Faustina, mayest thou live in God.

Here in contrast is the pompous asservation of a pagan of his own goodness, prepared before his decease. He says on his tomb-stone,

I have been pious and holy; I lived as long as I could; I have never had any law-suit or quarrel, or gambling or debts; I have always been faithful to my friends; I had a small fortune, but a great mind.

Mark the fact that there is no eternal life in this inscription; that "man is justified by faith and not by works" may

be read elsewhere than in the Bible by the careful student. Pictures of homes, as happy as Christ alone can make them, are to be found in the Catacombs. Here is one to

Aurelius Felix, who lived eighteen years with his wife in sweetest wedlock. Snatched away to his eternal home on the 21st of December.

Contrast this earnest hopefulness of an eternal home where there shall be no more parting, with the atheistical shallowness of the following,

Fortune makes many promises but keeps more of them; live then for the present day and hour, since nothing else is really ours.

How different to the Christian's knowledge, "Christ is mine and I am His."

There were agnostics in those days as in these, who repeated the lie so fashionable in some quarters in the nineteenth century, as glibly as their modern representatives. Here is the inscription from the tomb of such an one,

Once I was not; now I am not; I know nothing about it; it does not concern me.

It will be appropriate to conclude this list by two quotations from inscriptions written by Pagan and Christian parents respectively over the graves of their deceased little ones. Here is the utterance of the despairing heathen mother,

Caius Julius Maximus, two years and five months old. O dark fortune, who takest pleasure in grim death, why is Maximus so suddenly snatched from me, who lately used to lie beloved on my lap?

And here is the insciption of the Christian parents over their little one, under symbols signifying that he was "Safe in the arms of Jesus, safe on His gentle breast,"

To our good and innocent son Pastor, who lived four years, five months and twenty-six days.

MISSIONARY TOURING IN THE VILLAGES.

Mr. and Mrs. Baker of the Friends' Mission at Hoshangabad, have, as is their custom in the cool season, been touring in the villages. Mrs. Baker writes: "We have had an encouraging fortnight among the villages. The people listen most attentively and seem eager to hear more. Were it not for this bondage of caste I think many would be willing openly to confess their faith in the Lord Jesus. Many do it as it is, but are not willing to give up their caste. My husband goes to one part of the village and gathers the men together, and I go to another part and have the women, there is no trouble in getting them, they come crowding round of themselves when they see there are no men about. This afternoon I had a most interesting time at the Patel's house with the wives of all the seven sons, the old mother-in-law, who is the head of the household, and several other women. I don't think I ever had such an attentive audience. They drank in every word eagerly and did not want to let me come away. They said no one ever told them such things before, and begged me to come again soon. They did not want to talk about general things, our dress, food &c., as the women so often do, but to be read to and talked to of "*Dhurrm ki bát* (words of righteousness)."

WISER THAN HIS MASTER.

Rev. Joseph Please-them-all, says the *Revivalist*, fancies that he has discovered how to so present the Gospel and live it, as to provoke no unfriendly criticism, and Rev. Joseph Please-them-all fancies that he has discovered how to so conduct revivals as to stir up no antagonism and to provoke no unfriendly criticisms. When he hears of others who have not learned this art, he congratulates himself on his superior grace and tact, and puts them down as on the "vinegar" line. While it is doubtless true that some are thus soured, yet he seems blind to the fact that a "whole Gospel," pressed with the energy and vehemence which the Holy Ghost imparts, will everywhere awaken opposition, and that in boasting of his peculiar success he is but advertising the fact that either he does not proclaim a whole Gospel, or else that he does not press home its claims upon the consciences of men so that they feel them. Jesus, the apostles, Wesley, and the men who have had revivals that have rescued their thousands from lives of degradation and the pit of hell, were unable thus to win success. It is true that where pure Christianity is in the ascendancy, this opposition will be less open, but wherever carnality is, it exists.

RESPONSE TO THE GOSPEL IN SAVAGE HEARTS.

By F. S. Arnot.

Man is a very fragile being, and he is fully conscious that he requires supernatural or divine aid. Apart from the distinct revelation given by God in the first chapter of Romans, there is much to prove that the heathen African is a man to whom the living God has aforetime revealed Himself. But he has sought after things of his own imagination and things of darkness to satisfy those convictions and fears which lurk in his breast, and which have not been planted there by the evil one, but by God. Refusing to acknowledge God (Romans i. 28, margin,) they have become haters of God. (*v.* 30.) The preaching of the Gospel to them, however, is not a mere beating of the air; there is a peg in the wall upon which something can be hung, and remain. Often a few young men have received the message with laughter and ridicule, but I have afterwards heard them discuss my words amongst themselves very gravely. I heard one man say to a neighbour, "Monare's words pierce the heart." Another remarked that the story of Christ's death was very beautiful, but that he knew it was not meant for him; he was a Makalaka (slave) and such a sacrifice was only for white men and princes.

Their memories are so acute, that many days after being spoken to, they will return in order to discuss some question which has been weighing on their minds. I judge from their actions that a few amongst the Barotse have consciously received *something* of the truth. Malonda, who was a very kind friend to me, repeatedly professed his belief in the things about which we had long talks when travelling together from Shesheke; but he is secretly afraid of the king; and the putting away of his extra wives would, in his eyes, end his career among the Barotse. Mala, of Secumba, one of the nobles of the land when he came to the king's town used to dine and sup with me, and we would read and talk over the Scriptures for hours. Mamwia has suffered much from her husband Gumbela, the king's prime minister, for loving to come and hear the Scriptures read, and she professes to know the Lord. Our Lord knows *all*. He who will not quench the smoking flax, nor break the bruised reed, can nourish the little spark into a flame.

Correspondence.

BETHEL SANTHAL MISSION.

To the Editor of the "Bombay Guardian."

Dear Sir,—During this month we visited two Melas (religious fairs of the heathen) and disposed of 1,000 gospels and a lot of tracts. We were kindly received, and our Scriptures eagerly taken. By God's favour there will one day be a great up-breaking, when thousands will turn to the Lord. At such a time a number of our best people go, at the last Mela there were 16, who divided into two parties. Two Missionaries were at the Second Mela.

Mr. Rowat has left his hut 25 miles North from here, and is moving about in tent. Messrs Panes and Hearn labouring 20 miles East, while itinerating, arrived in the evening at Uparbaha; there being no other house where to lodge, they slept

Two nights in an idol house.

The people did not object, but warned them that the idol would probably strike them blind or trouble them at night. However tired as they were, they slept in peace, and preached to the wondering people in the morning. The idol does not know music, and did not even try to play the cornet, which was placed on the altar, while the brethren slept long side; they kept it near to give a blast to frighten away any wild beast that might come bothering them, for the jungle is close by, and wild beasts abound.

In the day they visited the surrounding villages with medicine for the sick and the gospel for the sinners.

Last week I rode 46 miles, visited Bethlehem and several Christian villages. Had some patients and good preaching at several places. Pray a bit for our large district.

Yours heartily,
A. Haegert.

P. S.—Four young couples will be married this month. If you were nearer, we would beg your presence and be very glad to have you.

A. H.

Bethel, Via Jamtara, E. I. R., 19th Nov., 1889.

BALL-ATTENDING CLERGYMEN.

To the Editor of the "Bombay Guardian."

Dear Sir,—Dr. Alexander Carson said some time ago, and said truly, that the dogma of the "apostolical succession" is a cunning device of the devil for spiking the guns of the Gospel battery. That a palpable absurdity, moreover, can sometimes be involved in maintaining the dogma itself may be gathered from your account * of the presence of the Bishop of Bombay and certain of the Bombay clergy at the ball given last week by the Duke of Connaught to Prince Albert Victor. Surely, whatever *others* may do, no man who claims to be, *in any true and important sense*, in the line of an alleged "apostolical succession" should countenance by his presence any social gathering "where women in indelicate dresses join in promiscuous dancing with men." Which of the Lord Christ's apostles (excepting Judas Iscariot) could the Bishop of Bombay's exemplar have been at the Duke of Connaught's ball?

I have before me the following uncompromising passage relating to the prevailing state of things in the upper ranks of fashionable society in England: "Can any mother be so ignorant of the composition of modern ball-room society that she does not know it to be full of Society men who dare not lift the curtain that hides one-half of their lives from the light? No! but it is one of the miserable delusions, or polite fictions, of fashionable society that, even when the mothers *do* know, they smile upon, and beckon to their daughters' sides, the licentious men who should bear upon them, in their exclusion from pure homes and pure girls' society, the brand of their (unwhispered) shame." If there is any difference between this and the state of things prevailing in the *middle* and *lower* classes of English society in India, may it not be truly said that the difference is not in kind but in degree only? Every honest and ingenuous man of the world, who has a sufficient amount of experience in these things, will, I am persuaded, concur in the opinion I have just ventured to express against ball-room influences and tendencies. For my own part, I testify from personal experience.

In the waltz, the polka, and all other round dances, says a "Ball-Room Guide," the gentleman takes his partner round the waist. I have read of one who would not dance with *other men's* sisters and wives because he would not allow other men to dance with

* See *Bombay Guardian*, Nov. 16, p. 8.

his wife and sisters. "You don't dance?" queried a lady of this exemplary gentleman, who replied waggishly: "No; but if you have no objection, while the others are dancing, I should like to sit here with you, and put my arm about your waist; have you put your head upon my shoulder, and talk to you, while you look into my eyes, and I look down into yours."

To the preceding matter let me add, from a little book before me, some more plain speaking about dancing as a most dangerous pastime: "Besides all the gaiety, frivolity, dress, expense, late hours, and many other sources of danger, there is the fact (to which the worldly, and, alas, professing Christians also, are so accustomed that they think nothing of it) that it places the lady in the arms of her partner in a way that is certainly not delicate or 'nice,' and which would not be tolerated under any other circumstances for a moment. How any right-minded, modest girl can allow it, or how any husband, parent, or brother can suffer it for his wife, daughter, or sister, is more than we can understand. But the indelicacy of it is an accepted thing by the world, and the Christian too often makes no stand against it."

What is the answer of the Bishop of Bombay's conscience to these things?

In Jhansi, a few months ago, my family and I were courteously invited to a dancing party to be given by the local Rifle Volunteers. I called on the gentleman under whose signature the cards were issued, thanked him for his possibly well-meant attention, and informed him that we could not avail ourselves of his invitation without conscious disloyalty to Christ. Said he in reply: "Surely there can be nothing objectionable in our dancing parties, for the Chaplain of Nowgong always attends them." My rejoinder was substantially this: "All men are free to obey or disobey one of two known antagonistic laws, the law of the world and the law of Christ; and, as for us, we feel we could not follow the example of the Chaplain of Nowgong without consciously disobeying the latter."

LAYMAN.

Jhansi: Nov. 18.

[To those whose eyes are blinded by long custom, our correspondent may seem to be speaking somewhat strongly, but history emphatically proves that the prevalence of these dances is only owing to the increasing decay of the moral tone of "modern society." A century and a half ago the waltz was only known as a kind of dance practised in houses of ill-fame in Vienna. The words "waltz" and "polka" are Austrian words. From Austria it was introduced into Paris in the licentious times just preceding the French Revolution. It was only at the beginning of the present century that it was transplanted into England. A great outcry on the score of its immorality was immediately made. The fact that the sound conversion to God of dancers is always followed by their desertion of the ball-room is the strongest proof of the hatred of these dances by the Holy Spirit. It is a note-worthy fact that the God-ordained institution of marriage is honoured exactly in proportion to the length of time during which these dances have prevailed. In Vienna the illegitimacy rate reaches the frightful figure of 60 per cent. In Paris it is 33 per cent. In London it is four per cent.—*Ed.*]

YOUNG FOR CHRIST AT OVER FOUR-SCORE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—I write in continuing the theme of my letter in your issue of 16th inst., but since I wrote that letter our dear Lord has wrought so gloriously that I feel quite unable to give expression to all that has occurred, and to the praise that is due to the *God of all grace*.

The events which I before wrote and others which followed, led our souls more and more to the conviction that in the work of our Lord, as far as man is concerned, the best and sweetest sympathy and the most effectual help were to be realized in close touch with the SALVATION ARMY. I had written for my son and daughter to come from the place where that power of the Lord was manifested to them, to my own abode, because difficulties and temptations were besetting them there and just at that juncture I heard that Officers of the S. A. were coming to Nagercoil; so at once wrote asking them if possible to visit me. Then the leadings of our Lord were manifested. On the 5th November my son arrived at Olivers. On the 6th Capt. Yesupatham came there. Then we had grand meetings for three successive evenings. We cleared the furniture out of our dining room and invited our work people in, after they left work and they filled the room. I asked the Captain to conduct the meetings in real S. A. fashion and the power of the Lord was present to save. On one of the three evenings twelve souls testified to being saved, one of them, a man who has been in our work for more than twenty years, and who continued to resist our appeals to him to receive Jesus, and who had even opposed and mocked the truth among the people. My soul was grieved for him and we had been praying for him especially lately. And now he confesses Jesus as his Saviour. Hallelujah! This work of the Holy Spirit continued during those three days, and still goes on, from time to time some souls being saved among our people.

Here I pause to entreat my dear ones in Christ Jesus to strive together with us in prayer that His work may be carried on in power to keep and build up those who are saved — some of them are very weak, and ignorant—and to bring the others into His marvellous light.

About this time the Commissioner of the S. A. was expected at Palamcottah, so on the 18th my son Willie and I left our own place, and arrived here just in time to meet the Commissioner at the Railway Station on the 19th. On the evening of that day we met in the beautiful pandal prepared by loving friends of the S. A. to welcome Commissioner Fakir Singh, and the new party of twenty from England, and then and there my son and I were accepted under the flag as soldiers of the cross of Jesus in the ranks of the SALVATION ARMY.

This was no hasty step; but the result of earnest prayer and severe spiritual conflict. The voice of our Lord spoke to us individually in the inward recesses of our spirits. The hand of the Lord guided us on step by step until He brought us, father and son, in one mind, and sweet oneness of heart, to this new consecration to our dear Redeemer and His work. My son left yesterday in the uniform of the S. A. with our dear Commissioner, under his kind care, and I am here with some officers of the S. A., ready, by the strength of Jesus, to fight and conquer for His glory. Amen. Hallelujah.

Yours in Jesus for victory,
JOHN COX.

Palamcottah, 23rd Nov. 1889.

BOMBAY Y. M. C. A. IN IGATPURI.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of, I think, 26th October I saw a notice that a Branch Y.M.C.A. was to be started the following week in this station. I have looked for some account of the opening of said Branch Assn., but in vain. The young men came up here, but, as far as I know, started no Association. They played a cricket match; and some of them, I hear took part in a concert of an apparently not very spiritual or edifying nature, if its general character is to be estimated by an address or reading given by the Railway Chaplain of the Station on "roast pork." Does not this seem rather a strange way of doing Christian work? I would like to enquire, not censoriously, but in a spirit of love, if those Y.M.C.A. young men turned any of the sinners with whom they came in contact during their stay to righteousness; or if they even spoke to any of them seriously about their souls. Surely it is time for all Christians to stop trifling, and get filled with the Holy Ghost, and go to work in dead earnest for the salvation of precious souls; realizing that this is our bounden duty and our chief work in this sinful world.

I remain,
Yours in Christ,
C. G. ELSAM.

Igatpuri, 20th Nov. 1889.

H. G. K.—Your letter will appear next week.

PASSENGERS ARRIVED.

Per P. & O. Extra Str. *Mirzapore*, Nov. 25:

From London—Mr C W Burn Mr J Butler Miss Butler Rev R P Burnett Mr Corsar Miss Parker Mr Denis de Vitre Mr A E Marteneau Mr A F Mackenzie Mr E C Baker Miss Baker Miss Chavasse Mr G Tait Mr and Mrs Stothart and 2 infants Miss LeGeyt and 2 sisters Mr C W Gascoigne Miss Rogers Miss Sherman Miss Harris Miss Jamieson Dr and Mrs Wanless Mr Montresor Mr E W Campbell Mr and Mrs Porter Mr J Baron Mr J Coiltell Mr S Charrington Miss Stainer Rev and Mrs Fife Rev and Mrs Holliday Miss Anderson Miss McGarey Mrs Gouldsbury Mr and Mrs Weir and child Mr Woolley Mr and Mrs Fox Mr F Courtney Mr Cattenach Mr Houston and Mrs J Duke and infant.

From Marseilles—Mr and Mrs G Toynbee Mr and Mrs E F Heenan Mr W C H Armstrong Mr and Mrs E H Fulton Mrs Lang Mr Steadman Col F W Boileau Mr and Mrs G E Ormiston Brig-Surg Collett Col and Mrs Ferris Mr and Mrs E V Mackay Mr H F Silcock Mr H R Morgan Dowager Marchioness of Waterford Mr Holmes Mr J Milne Mr and Mrs W Briggs Mr W D Shaw Col Nicolay Mr Roscoe Major Evans Gordon Capt Hutchinson Mr R H Wilson Mr H Grove Mr C S Sweet Mr Duxbury Mr P Spencer Mr H H Swan Mr and Miss Hunter Mr Hawke Mr J B Johnstone Mr Marriott Mr W C Noade Mr W G and Miss Thompson Mr and Mrs W A Thurman Mr and Mrs Rosendale Mr and Mrs White Mr R M Roe Mrs Montgomerie Mr A Rawlinson Mr A Lawson Mr J Peat Miss Woolley and Lady White and child.

From Ismailia—Mr Cotton.

Per P. and O. Str. *Assam*, Nov. 25th:

From London—Mrs Tiens and Mr R Terard.

From Naples—Mr Tiens Hon C H Hill and Mrs Hill.

From Brindisi—Mr Swaine Mr Fortune Mr Lang Mr Kingscombe Mr Macdonald and Mr H Terard.

From Venice—Brig-Surg Sibthorpe Dr Vashnav and Rev F Montgomery.

PASSENGERS SAILED.

Per. P. and O. Str. *Oceana*, Nov. 29th:

For London—Mrs Childers and infant Mr and Mrs H J Clubbe Sister Katherine Mr J Gabbott Col E Harvey Miss Blanche B Robinson Miss Mabel Patterson Mrs Davies and infant Mrs Candy and 3 children Mrs Bulkley and infant Miss Grace Hawkins Rev Dr Gleeson Mr Hendy Miss Clara Robinson Miss Langford Miss Young Miss Marsh Miss Thorogood Miss O Miller Mr John Samborne Mr and Mrs T Pendlebury Mr E G Wood Mrs A R Lane Mr R P Sellon and Mr William Drew.

For Brindisi—The Rev Sir J Philipps Bart, Lady Philipps Mr C A Daniell Miss Daniell Mrs Woodburn Col and Mrs H M Vibart Mrs A G Begbie Mrs Nairne Col McNaughton Col T Graham Mrs Stuart and infant Mr L F Robertson Mr and Mrs James Rev W E Scott Mr and Mrs W Craik Miss Craik Col C H Palmer Mrs and 2 Misses Ezra Mr Leveroy Mr Colin F Campbell Hon L M St Clair Mr Mudge Col M M Bowie Capt Ramsay Mr and Mrs Shepherd Mr J D Clark Mr G F Killner Mr J L Walker Lieut E Eardly-Wilmot Mrs Dumbell and Mr Cushney.

For Ismalia—Mr C Howland and Mr and Mrs H Macdonald.

For Suez—Mr John Black.

For Aden—Mr Sorabjee Pochajee.

Advertisements.

The charge for inserting a domestic occurrence is eight annas, which may be remitted in stamps.

WELCOME TO MISSIONARIES.

A MEETING

to welcome five missionaries connected with the Friends' Foreign Mission Association (three on their first arrival in India, and two returning after a furlough) will be held on

MONDAY AFTERNOON NEXT

AT FIVE O'CLOCK,

on the

"BOMBAY GUARDIAN" PREMISES,

Foot of Grant Road Bridge, Bombay.

☞ TO-NIGHT

AND

Every Night next week at 8.

SPECIAL MEETINGS

IN ENGLISH, AT

GENERAL ASSEMBLY'S INSTITUTION,

KALBADEVI, BOMBAY.

Addresses by REV. A. W. PRAUTCH,
MRS. A. W. PRAUTCH,
DR. E. H. HAMILTON,
and others.

Jesus said, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John iii. 3.

ADMISSION FREE; ALL ARE WELCOME.

BOARD AND LODGING AT POONA.

Board and Lodging can be had on moderate terms at Napier Road, Poona, for long or short periods.—Apply M., C/o this Paper.

EDWARD H. HAMILTON,

DENTIST,

15, RAMPART ROW (OPPOSITE WATSON'S HOTEL)

BOMBAY.

[764]

PHILANDER SMITH INSTITUTE,
MUSSOORIE.

A School for Boys of all ages.

This School is in a delightful Hill Station and has a most healthful location. It prepares boys for the University and Roorkee entrance, the Secretariat, Survey and Forest Examinations. For 1890 it will have a staff of seven Masters. Teaches also French, German, Music, Drawing, and Painting.

Term opens March 1st.

For Prospectus apply to

REV. P. M. BUCK,
Principal.

ENLARGED (3rd) EDITION.
28 Quarto pages. Price 2 ans.
By Post 2½ ans.

A TERRIBLE CRIME
UNDER
BRITISH RULE IN INDIA.

CONTENTS:

Luchminia, an Indian girl, becomes a Christian.
Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.
Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.
Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.
Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.
Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.
Appearance of the case in Parliament.
Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.
The Bengal Government decide to leave Luchminia to Perish.
Suggested Appeal to the Queen.
Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.
Luchminia's mother and uncle confess to perjury.
How Mr. Quinn shut out evidence.
The claim of a moral assassin to be a saint.
The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.
"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.
The Viceroy and his Council.
Public condemnation of the Viceroy's Council.
The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.
The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.
Calcutta Christian women also appeal to the Viceroy's Council.
The Government of India's unworthy response.
Danger of allowing personal rights to be trampled upon.
"He that justifieth the wicked, and he that condemneth the just, even they both are ABOMINATION to the LORD."

LONDON:
Office of *The Sentinel*, Paternoster Square.

BOMBAY:
Office of the *Bombay Guardian*, Grant Road Bridge

N. B.—Quantities of 50 and upwards will be supplied on special terms.

☞ *For Shipping Announcements see page* 14.

PARIS EXHIBITION, 1889.

The following awards have been obtained by **Price's Candle Co.**

In class 45, for **Candles, Night-Lights, Glycerine, Soap, Cloth Oils, &c.,**

GRAND PRIZE.

This, the highest distinction awarded at the above or any previous Exhibition, has not been gained by any other British Candle Manufacturer.

In Class 44, for **Lubricating Oils,**

GOLD MEDAL.

PRICE'S PATENT CANDLE COMPANY, LIMITED
LONDON, LIVERPOOL, & MANCHESTER.

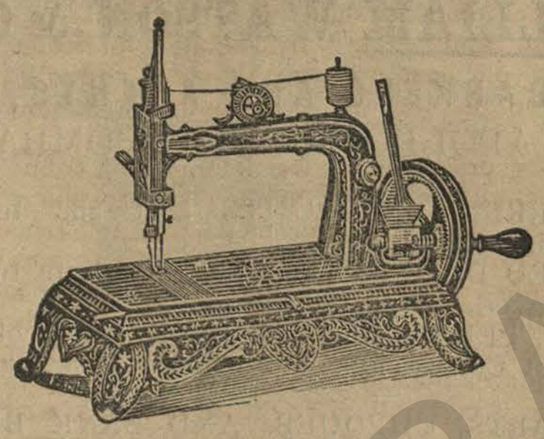
VISITORS TO ENGLAND
WILL FIND A
Quiet and Comfortable Home in London
AT
SHIRLEY'S HOTEL,
QUEEN SQUARE, BLOOMSBURY.
Beds from 1s. 6d. Meals from 1s. 3d.
Service etc. 8d. per day.
Central for Business or Pleasure.

References kindly permitted to A. J. Faulding Esq., Waterbury Watch Co., Bombay.

JOHN COLLINGS & SON.
MERCHANT TAILORS & OUTFITTERS
84, NEWGATE ST.,
LONDON, E. C.

J. Collings & Son having had a long and extensive experience in Indian and Colonial outfitting, including Clerical and Parsee clothing, are thereby enabled to give every satisfaction to those entrusting them with orders. The best materials are used, and the prices are *moderate*.

THE BRUNONIA



DOUBLE LOCK-STITCH SEWING MACHINE.

Will answer any expectations as a Sewing Machine for domestic use. Every Machine is examined and guaranteed to be *in good working order* before despatch.

We deliver the Machine for Rs. 30 at any Railway-station throughout India free of charges.

For further particulars apply to

☞ **G. HENKE & Co., Calicut,**
Malabar Coast.

COIRMATS.

In Rolls of 60 feet by 3 feet priced according to quality, Rs. 2-8 to Rs. 10 per Roll.

For samples and further particulars Apply to

☞ **G. HENKE & Co., Calicut,**
Malabar Coast.

Maggi's
SOUPS

Are most delicious, easily digestible, and very nourishing.

The preparation affords little expense, scarcely any trouble, and requires but a few minutes.

One pound tin delivers about 20 plates of good strong soup.

PRICE.

1 lb. tin ... Rs. 1 0 0 cash.
½ ,, ... ,, 0 10 0

No charges for packing.

For further particulars apply to

☞ **G. HENKE & Co., Calicut,**
Malabar coast.

[765]

EVERYBODY SHOULD READ THE "BANNER OF ASIA."

WILLIAM WATSON & Co.,

BANKERS AND AGENTS,

28, APOLLO STREET, BOMBAY.

CURRENT ACCOUNTS kept and Interest allowed.

FIXED DEPOSITS received at rates of Interest to be ascertained on application.

PAY, PENSIONS, ANNUITIES, &c., collected FREE of COMMISSION, and without LIFE CERTIFICATE.

DRAFTS, CHEQUES, AND BANK BILLS, issued, cashed, or sent for Collection.

TELEGRAPHIC & HOME FAMILY REMITTANCES made at the best exchange rate of the day.

STOCKS, SHARES, &c., bought and sold, and Investments made.

LOANS AND ADVANCES made on approved Securities.

SOVEREIGNS and NOTES bought and supplied at best rates.

GOVERNMENT PAPER, SHARES and OTHER SECURITIES kept for safe custody, and Dividends, Interest, &c., collected.

PASSAGES BOOKED *free of Commission*. PASSENGERS met on arrival, &c., and Baggage shipped or landed. SPECIAL TERMS FOR MISSIONARIES.

PACKAGES stored, or sent to address at moderate charge.

MILITARY, CIVIL, DOMESTIC or MEDICAL STORES and SUPPLIES of any description procured at reasonable rates.

ASSURANCE—LIFE, FIRE AND MARINE, promptly effected.

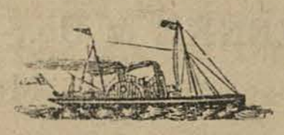
MESSAGES by WIRE sent home economically by cypher-code, and secrecy guaranteed.

Agents for STANDARD AND ORIENTAL LIFE OFFICES.

LONDON HOUSE:

WILLIAM WATSON & Co.,

27, LEADENHALL STREET.

COOK'S  TOURS

IN

THE HOLY LAND.

THOS. COOK & SON beg to draw the attention of Missionaries and others, to their arrangements for independent and associated travel in PALESTINE, with facilities for visiting EGYPT, THE NILE, SINAI, PETRA MOAB, THE HAURAN, GREECE, TURKEY, &c. &c.

PASSAGES SECURED at reduced rates for Missionaries and family parties, and **Through Tickets** issued from any part of India BY ANY ROUTE ACROSS THE CONTINENT and available to break the journey at all places of interest *en route* without extra cost.

INTERPRETERS meet and assist holders of Cook's tickets at all continental ports and chief continental cities.

DRAFTS, and CIRCULAR NOTES issued and Sovereigns supplied at most favourable rates.

NO COMMISSION CHARGES.

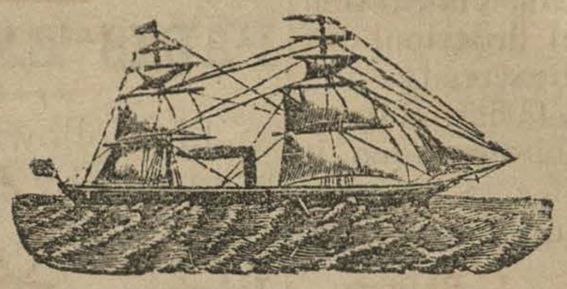
For further particulars see Cook's *Oriental Travellers' Gazette*, free on application to

THOS. COOK & SON,

Rampart Row Bombay. | **Old Court House St., Calcutta.**

IMPORTANT. It is proposed to organise one or two select Personally Conducted Parties to visit Jerusalem, Bethlehem, the Dead Sea, the Jordan, Jericho &c., next season, and Thos. Cook & Son will be glad to hear from any one desirous of joining.

A Trial Subscription.—The *Bombay Guardian* will be sent to any address in India for fourteen weeks for **Two Rupees.** Send Money Order to Manager, *Bombay Guardian*, Tardeo, Bombay.

ANCHOR  LINE.

BOMBAY TO MARSEILLES.

S. S. "Armenia," Captain G. Read, 3395 tons., to sail 7th Dec., 1889.

The above vessel will sail as above. Carries a surgeon and stewardess and has every comfort for First Class Passengers.

For further particulars apply to

W. & A. GRAHAM & Co.

Graham's Buildings, Bombay, 16th November, 1889. *Agents.*

CROSSE & BLACKWELL'S

Pickles, Sauces, Jams, Jellies, Tart Fruits, Potted Meats.

PURVEYORS BY APPOINTMENT TO HER IMPERIAL MAJESTY THE EMPRESS OF INDIA.

Preserved Fish, Soups, Game, Sausages, Hams, Bacon and Cheese

May be obtained of all Storekeepers throughout India.

ALL GENUINE GOODS ARE LABELLED

CROSSE & BLACKWELL,

PURVEYORS TO THE QUEEN,

SOHO SQUARE, LONDON.

SPECIAL AGENTS FOR

LEA & PERRINS' WORCESTERSHIRE SAUCE.

THE TEMPERANCE HALL
BOARDING ESTABLISHMENT.

Under the management of Mrs. Briggs, Lower Colaba, **Bombay**.

House open to the sea, first class table, and all the comforts of a Christian home are offered in this Establishment.

Temperance Hall, Coffee, Tiffin and Reading Room open to the public from 6 A. M. to 10 P. M.

All are invited to visit here.

J. Briggs.

WILLIAM TAYLOR HIGH SCHOOL.

The School teaches up to Matriculation Examination according to the Government standards.

The Boarding Establishment is under the immediate care of Mrs. D. O. Fox. The spiritual and temporal welfare of the children are faithfully looked after. Parents and Guardians can place their children in the Boarding School with the assurance that they will be as safe as at their homes.

The staff of teachers consists of:—
REV. D. O. FOX, A. M., *Principal.*
MRS. D. O. FOX, A. M., *Lady Principal,*
REV. W. LEE-CLARKE, *Head Master*, and SEVEN ASSISTANT TEACHERS.

Send for Prospectus to the Principal.

BALDWIN HIGH SCHOOLS.
BANGALORE.

Boys and girls are fitted for the Madras Matriculation. Sound discipline, Christian supervision, a reliable teaching-staff, home-like advantages to boarders, and a fine climate, are some of the inducements we are able to offer all parents and guardians of children.

W. L. KING M. A.,
Principal.

BOMBAY AUXILIARY BIBLE SOCIETY.

1. PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, or cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

2. Marathi New Testament, with headings to paragraphs, 8vo. cloth, new edition, price 6 annas per copy.

3. Ditto ditto, in half-sheep, price eight annas per copy.

4. Ditto separate Gospels, and the Proverbs, 16mo., price, 3 pies per copy.

5. Ditto Bible, 12mo., half-sheep, price, 1 rupee and 8 annas per copy.

6. Ditto ditto, morocco, gilt edges, price, Rs. 4.

7. Gujarathi New Testament, revised edition, 12mo., cloth, price eight annas per copy.

ASK FOR

LIEBIG COMPANY'S EXTRACT OF MEAT

And see that each Jar bears Baron Liebig's Signature in Blue Ink across the Label.

J. Liebig

FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES AND SAUCES.

Invaluable for India as an Efficient Tonic in all cases of Weakness. Keeps good in the hottest Climates, and for any length of time.

To be had of all Storekeepers and Dealers throughout India.

Cookery Books Post Free on Application to the Company.

LIEBIG'S EXTRACT OF MEAT Co., Limited, Fenchurch Avenue, London, England.

50th THOUSAND. BY POST 2½ ANS.

FACTS FOR MEN
ON
MORAL PURITY AND HEALTH.
TWO LECTURES BY
ALFRED S. DYER.

INTRODUCTORY NOTE.

"*Plain Words to Young Men upon an Avoided Subject* is the substance of a lecture delivered to about two thousand men in the Plait Hall, Luton, and to large gatherings of men in London and elsewhere. The facts which this lecture contains need to be brought to the knowledge of young men everywhere, and therefore no apology is required for the endeavour to obtain for it, by its publication, a yet more extended audience.

"Subsequently, *Safeguards against Immorality, and Facts that Men ought to know*, was given in the metropolis to an audience of about twelve hundred men under the presidency of the Chamberlain of London. It is intended to be a sequel to my 'Plain Words' to Young Men. Having repeatedly been asked, since the delivery of the first lecture for something of this character, I issue it also, in the hope and belief that it will be found useful to many beyond the appreciative and enthusiastic assembly that listened to it on the occasion referred to.

"To my readers whose experience enables them to realise the great importance of making known among young men the advice and warnings contained in these lectures, I appeal to co-operate in the work of their circulation in their respective localities. In the letters I have received from young men, I have already had proof of the good which can be effected even by isolated individual effort."

The *Christian Commonwealth* in a leading article on the second of these lectures said—"It did one's heart good to witness the fervent demonstrations of approval called forth by the noblest and purest, and most chivalrous of sentiments as to the sacredness of womanhood. The lecture was perfectly free from anything that could excite or gratify morbid curiosity on the one hand, or on the other give pain to those whose delicacy of feeling is so sensitive as to recoil from receiving any kind of instruction on the subject of chastity. The lecture was strong where it needed to be strong; and was replete with practical helpfulness."

The *Christian* said—"The impression made on us by hearing this lecture is deepened by its perusal. We cannot but think that its judicious distribution among young men would accomplish much good of a preventive kind."

The *Christian Leader* says—"Perfect integrity of motive and a truly Christian impulse go hand-in-hand with fulness of knowledge in these two lectures. We have often been grieved to see a work left to ignorant quacks which ought to be done by intelligent Christian men; and it is with no ordinary satisfaction that we find Mr. Dyer complying with a request which has frequently been urged upon him. What he has written may be placed with confidence in the hands of youths and young men."

LONDON:
Dyer Brothers, Office of *The Sentinel*, Paternoster Sq.
BOMBAY:
Office of *The Banner of Asia*, Tardeo.

Price 1½ ans. Post Free.

Every Sunday School Teacher should read

THE TEACHER'S RESPONSIBILITY
IN CREATING AND SUSTAINING
A High Moral Standard in the Class.
BY
MRS. E. H. LANCE.

LONDON: Office of *The Sentinel*, Paternoster Sq.
BOMBAY: Office of *The Banner of Asia*, Tardeo.

INDUSTRIAL HOME FOR WOMEN.
Late Reformatory Hospital, Tardeo, Bombay.

The following Goods are for sale, orders are solicited in order to keep the women well employed.

Dungary Cloths for kitchen and stable use, 3 sizes, at 2/12, 2/4 and 1/12 a dozen. Pantry cloths at 3/4, 2/12 and 1/12 a dozen. Bath towels at 6/8 and hand do at 3/12 a dozen. Dinner napkins at 2/2 and 1/8 a dozen. Babies' goodries at 16/8 and 9/ a dozen. Orders taken for all kinds of plain sewing, Mosquito curtains, Gentlemen's and children's sleeping suits, undercloth-ing &c.

Communications to be addressed to Miss Richardson, Chunam Kiln Road, as above. Mofussil customers supplied by V.P.P.

PĀK-DĀMANĪ AUR TANDURUSTĪ.

This is a Hindustani tract showing that God's Laws for man's moral and physical nature are ever in unison, and that, therefore, what is morally right is always physically beneficial. This is a foundation work in Gospel Purity, and is adapted for circulation both among Christians and non-Christians.

Price eight annas per 100. By Post one anna extra. Manager, *Banner of Asia*, Tardeo, Bombay.

THE CHINESE RECORDER
AND
MISSIONARY JOURNAL *(Monthly)*.
Published by
THE AMERICAN PRESBYTERIAN MISSION,
SHANGHAI.

Subscription rate—$3,00 per annum.

Orders for this paper will be Registered at the *Bombay Guardian* Office.

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

New and Important Work. 242 pages. Bound in cloth 12 ans. only. By post 13 ans.

THE CHRISTIANITY OF JESUS CHRIST: IS IT OURS?

BY MARK GUY PEARSE.

CONTENTS :

1.—Christ's idea of Christianity. 2.—Our idea of Christianity—Men and Methods. 3.—Our idea of Christianity—Money. 4.—Our idea of Christianity—Intellectual Power. 5.—Christ's idea of Christianity—Individuality. 6.—Christ's idea of Christianity—the Promised Power. 7.—The disciples before and after Pentecost. 8.—The Power come—the disciples amongst the Romans. 9.—The disciples amongst the Greeks. 10.—The disciples amongst the poor. 11.—We are Witnesses. 12.—The Victory illustrated. 13.—A warning to the Church. 14.—Pharisaism. 15.—The Christianity of Jesus Christ—How may it be Ours ?

ORDER OF MANAGER, "INDIA WATCHMAN," TARDEO, BOMBAY.

THE BOMBAY TRACT & BOOK SOCIETY.

	Rs.	A.	P.
Memoir of J. G. Paton—Missionary to the Hebrides edited by his brother—2nd ed.	4	8	0
The Biblical Illustrator—*New Vol.* Luke	5	10	0
" " Matthew; Mark; Ephesians and Galatians... ... ... each	5	10	0
New Cyclopedia of Illustrative Anecdotes, Religious and Moral, Original and Selected, ...	3	12	0
The Salt-cellars, being a collection of Proverbs, together with homely notes thereon, by C. H. Spurgeon...	2	10	0
Toilers in London—being the Second part of "*Tempted London*"—by the "British Weekly" Comissioners	2	10	0
Tropical Africa—Drummond—author of "*Natural Law in the Spiritual World*"	4	8	0
Bible models—Newton	2	10	0
Notes on Missionary subjects—Cust	6	0	0
Report of the Missionary Conference, held in London June 1888—2 Vols.	4	8	0
Handbook of Foreign missions—paper..	0	15	0
Missionary year-book 1889	1	12	0
Evangelistic work in Principle and Practice—Dr. A. T. Pierson	2	4	0
The Cause and Cure of Infidelity—including a notice of the author's unbelief and the means of his rescue—Nelson	3	0	0
Conversion, Service and Glory—Moody	3	12	0
D. L. Moody at Home—his home and home work. Illustrated	1	14	0

	Rs.	A.	P.
"CLERICAL LIBRARY" SERIES—EACH	4	8	0
Outline sermons, Old Testament.			
" " New "			
" " to Children.			
" " for Special Occasions.			
Platform aids.			
Anecdotes illustrative of Old Test. Texts.			
" " of New " "			
The Sermon Bible ("an attempt to give the essence of the best homiletic literature of this generation"-*Preface*).			
Vol. I.—Genesis to II. Samuel	5	10	0
" II.—I Kings to Psalm LXXVI.	5	10	0
" III.—Psalm LXXVII. to Song Solomon ...	5	10	0
Horæ Subsecivæ—by John Brown—3 Vols. each...	5	10	0
Hugh Miller's works—new ed, each	2	10	0
First Impressions of England.			
Sketch book of Popular Geology.			
My Schools and School masters			
Testimony of the Rocks.			
First steps to God—Pearson	0	11	0
The way back—Stanley	0	11	0
Life and epistles of St. Paul—Lewin, 2 Vols ..	31	8	0
Crisis of Missions—Pierson	1	14	0
Missions and Science—The Ely Volume	15	10	0
Pember's Work.			
Earth's Earlist ages...	5	10	0
The Great Prophecies ... ... — ...	5	10	0
Babylon Anti-Christ and the Coming of the Kingdom	2	10	0

A discount of 10 per cent. is allowed for cash or on presentation of account on purchases, within *one Calendar month*, of books valued Rs. 10 and upward.

HAVE YOU READ

FROM DEATH INTO LIFE?

Printed and Published by Alfred Stace Dyer, at the Anglo-Vernacular Press and "Bombay Guardian" Printing Works, foot of Grant Road Bridge, Bombay.